

# RAMAYANA MUKTĀVALI

127

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BY

T. SRINIVASA RAGHAVACHARYA,  
CHITTOOR.

(Author of Ramayana Saravali.)

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*Price Annas 8.*





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# RAMAYANA MUKTĀVALI

( Quotations from Valmiki Ramayana  
with English Translation ).

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BY

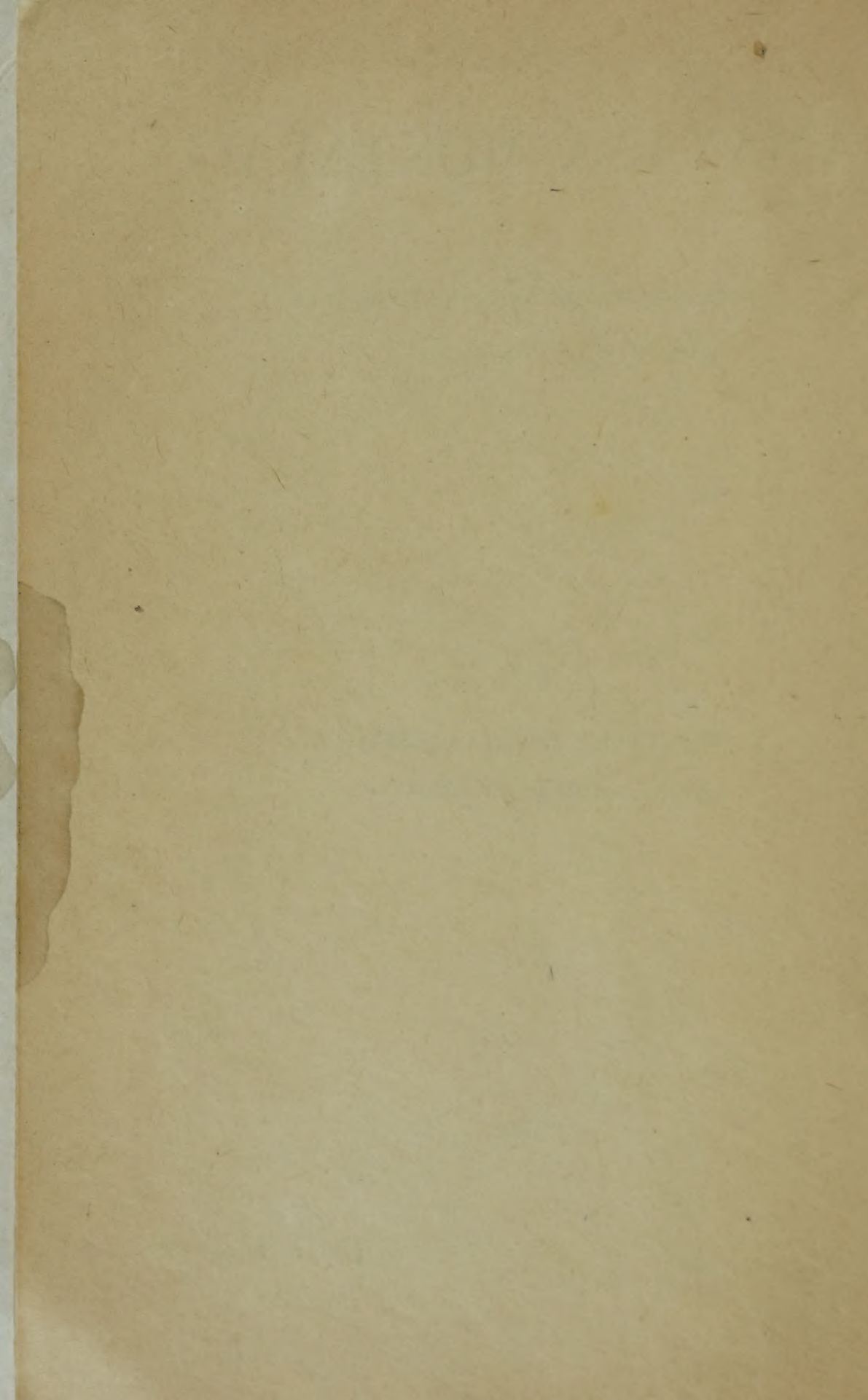
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(Author of Ramayana Saravali.)

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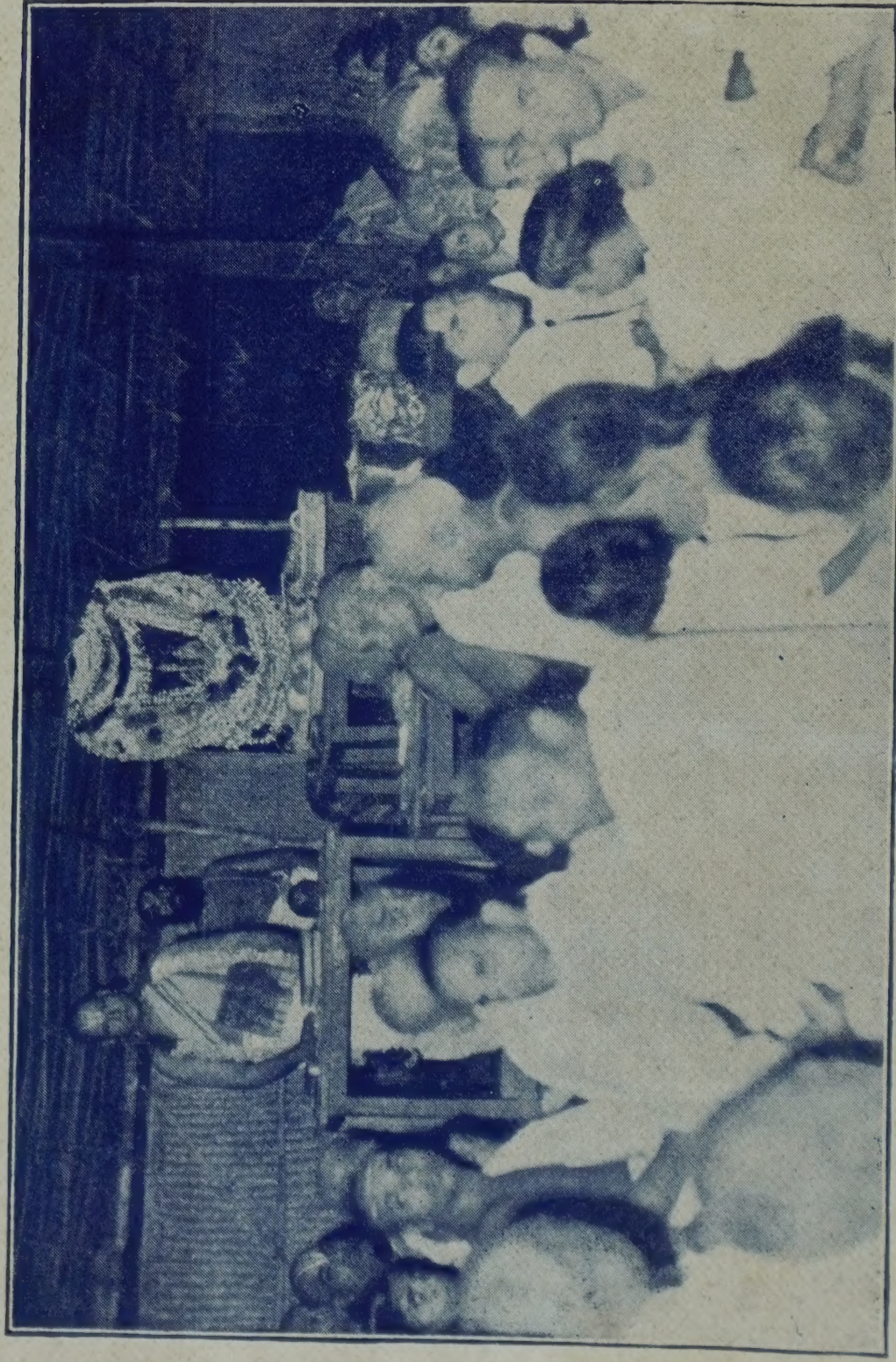








SRI RAMA NAVAMI CELEBRATIONS, MAMBALAM, MADRAS



Sri T. Srinivasa Raghavacharya of Chittoor, delivering the discourses. (16.4.'40)



## AUTHOR'S NOTE.

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This little book contains almost all the 'Neeti Slokas' or moral sayings culled out from Srimad Valmiki Ramayana, with an English rendering of the same. I need hardly say that even one with the Gandhian command of English language cannot render a happy translation of the Sanskrit verses into English and sometimes a close literal translation, even if it were possible, looks rather uncouth. My present endeavour therefore, is mainly to convey in English the idea of the original Sanskrit verses, giving a true translation wherever possible and necessary. Like lustrous pearls gathered from the deep ocean these invaluable pearls of Valmiki are collected from out of the unfathomable depths of the vast ocean of Ramayana and hence the book is styled as 'Ramayana Muktavali'. Though this little book may be welcomed by all the English-Sanskrit knowing lovers of Ramayana, it is mainly intended for students whom I request to get the verses by heart with great advantage to them not only during their scholastic career but also in their everyday life thereafter.

CHITTOOR, ) T. SRINIVASA RAGHAVACHARYA,

5-3-40. }

Author.



**Respectfully dedicated**

**to**

**SAGE VALMIKI**

who, more than the divine hero and heroine of his immortal work, is a source of perennial inspiration to me and to whose silent blessings I entirely owe my feeble knowledge of Srimad Ramayana.



# FOREWORD

TO

## RAMAYANA MUKTAVALI.

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It is a happy idea of Sri T. Srinivasa Raghavacharya to offer to students and lovers of Sanskrit an anthology of didactic verses collected from that vast storehouse of beauty and wisdom, Valmiki Ramayana. **The selection has been made with discrimination and the little book abundantly repays perusal. The English translation, which is quite a successful attempt at reconciling conformity to the original with the demands of English idiom, will make these veritable 'pearls' of wisdom available to a wider circle of readers.**

I heartily commend the compiler's suggestion that students for whom this book is mainly intended should memorise these verses which will serve to guide them through many of life's perplexities.

"KRISHNA VIHAR" }

Mylapore }

28th September 1940. }

**M. Patanjali Sastri.**

"THE HINDU", MADRAS, SEPTEMBER 29, 1940.

# RAMAYANA==

## ==MUKTAVALI

It has become almost impossible for the average man in this workaday world to make a complete and useful study of our ancient classics like the Ramayana, in the original. But they contain invaluable lessons for all who cherish Indian ideals. The book under notice is an *omnium gatherum* of quotations, especially moral sayings, from Valmiki Ramayana in Devanagari, the English translation of the slokas being given at the end. Though mainly intended by the author to be memorised by students, the slokas may well be regarded by all as a guide to our daily conduct.



॥ श्रीः ॥

## ॥ रामायणमुक्तावली ॥

“ जयत्याश्रितसन्त्रासध्वान्तविध्वंसनोदयः ।

प्रभावान्सीतया देव्या परमव्योमभास्करः ॥ ”

भगवद्भाष्यकाराय भवसागरसेतवे ।

भूयो भूयो नमस्कुर्या भूरिकल्याणराशये ॥

वेत्तारं सर्वविद्यानां जेतारं जिह्मवादिनाम् ।

त्रातारं भवतप्तानां तोतारम्बात्मजं भजे ॥

## ॥ बालकाण्डम् ॥

१. अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।

क्षमा दानं क्षमा सत्यं क्षमा यज्ञश्च पुत्रिकाः ॥

क्षमा यशः क्षमा धर्मः क्षमया विष्ठितं जगत् ॥

(33—9)

२. नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।

पातकं वा सदोषं वा कर्तव्यं रक्षता सता ।

राज्यभारनिमित्तानामेष धर्मः सनातनः ।

(25—18)

३. रक्षांसि सन्ध्याकालेषु दुर्धर्षाणि भवन्ति वै ।

(26—22)

४. चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।

(32—16)

५. धिग्बलं क्षत्रियबलं ब्रह्मतेजो बलं बलम् ॥

(56—26)

## ॥ अयोध्याकाण्डम् ॥

६. भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ।

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ॥

(3—42)

७. चला हि प्राणिनां मतिः ।

(4—20)

८. किं तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।

(4—27)

९. भयं भीताद्धि जायते ।

(8—5)

१०. सन्निकर्षाच्च सौहार्दं जायते स्थावरेष्वपि ।

(8—28)

११. गतोदके सेतुबन्धे न विधीयते ।

(9—54)



१२. धिगस्तु योषितो नाम शठाः स्वार्थपराः सदा ।

न ब्रवीमि स्त्रियः सर्वाः भरतस्यैव मातरम् ॥

(12—103)

१३. सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।

सत्यमेवाक्षया वेदाः सत्यमेवाप्यते परम् ॥

(14—7)

१४. न ह्यतो धर्मचरणं किञ्चिदस्ति महत्तरम् ।

यथा पितरि शुश्रूषा तस्य वा वचनक्रिया ॥

(19—22)

१५. एक एव हि बन्ध्यायाः शोको भवति मानसः ।

अप्रजाऽस्मीति सन्तापो न ह्यन्यः पुत्र विद्यते ॥

(20—37)

१६. गुरोरप्यवलितस्य कार्याकार्यमजानतः ।

उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम् ॥

(21—13)

१७. पितुर्हि वचनं कुर्वन् न कश्चिन्नाम हीयते ।

(21—36)

१८. धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम् ।

धर्मसंश्रितमेतच्च पितुर्वचनमुत्तमम् ।

(21—40)

१९. संश्रुत्य च पितुर्वाक्यं मातुर्वा ब्राह्मणस्य वा ।

न कर्तव्यं वृथा वीर धर्ममाश्रित्य तिष्ठता ॥

(21—41)

२०. धर्मार्थकामाः किल तात लोके

समीक्षिता धर्मफलोदयेषु ।

ते तत्र सर्वे स्युरसंशयं मे

भार्येव वश्याभिमता सुपुत्रा ॥

(21—56)

२१. यस्मिंस्तु सर्वे स्युरसन्निविष्टा

धर्मो यतः स्यात्तदुपक्रमेत ।

द्वेष्यो भवत्यर्थपरो हि लोके

कामात्मता खल्वपि न प्रशस्ता ॥

(21—57)

२२. गुरुश्च राजा च पिता च वृद्धः

क्रोधात्प्रहर्षाद्यदि वापि कामात् ।

यद्यादिशेत्कार्यमवेक्ष्य धर्मं

कस्तं न कुर्यादनृशंसवृत्तिः ॥

(21—58)



२३. सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ ।

यच्च किञ्चित्तथाभूतं ननु दैवस्य कर्म तत् ॥

(22—22)

२४. ऋषयोऽप्युग्रतपसो दैवेनाभिप्रपीडिताः ।

उत्सृज्य नियमांस्तीवान्भ्रंश्यन्ते काममन्युभिः ॥

(22—23)

२५. राज्यं वा वनवासो वा वनवासो महोदयः ।

(22—29)

२६. विक्लवो वीर्यहीनो यः स दैवमनुवर्तते ।

वीराः संभावितात्मानो न दैवं पर्युपासते ॥

(23—16)

२७. दैवं पुरुषकारेण यः समर्थः प्रबाधितुम् ।

न दैवेन विपन्नार्थः पुरुषः सोऽवसीदति ॥

२८. जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।

(24—21)

२९. व्रतोपवासनिरता या नारी परमोत्तमा ।

भर्तारं नानुवर्तेत सा तु पापगतिर्भवेत् ॥

(24—25)

३०. भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम् ।

अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ॥

(22—23)

(24—26)

३१. शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रतः ।

एष धर्मः पुरा दृष्टो लोके वेदे श्रुतः स्मृतः ॥

(22—23)

(24—27)

३२. कृतान्तस्य गतिः....दुर्विभाव्या सदा भुवि ।

(22—23)

(24—35)

३३. ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम् ।

(26—25)

३४. आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः ।

राजानः संप्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥

(26—35)

३५. औरसानपि पुत्रान्हि त्यजन्त्यहितकारिणः ।

समर्थान्संप्रगृह्णन्ति जनानपि नराधिपाः ॥

(26—36)

३६. आर्यपुत्र ! पिता माता भ्राता पुत्रस्तथा स्नुगा ।

स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते ॥

(22—23)

(27—37)



३७. भर्तुर्भाग्यं तु भार्येका प्राप्नोति ।

(27—4)

३८. न पिता नात्मजो नात्मा न माता न सखीजनः ।

इह प्रेत्य च नारीणां पतिरेको गतिस्सदा ॥

(27—5)

३९. भये सर्वे हि बिभ्यन्ति ।

(29—4)

४०. पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् ॥

(29—7)

४१. श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां तपस्विनाम् ।

इहलोके च पितृभिर्या स्त्री यस्य महामते ॥

अद्भिर्दत्ता स्वधर्मेण प्रीत्यभावेऽपि तस्य सा ॥

(29—18)

४२. स्वर्गो धनं वा धान्यं वा विद्याः पुत्राः सुखानि च ।

गुरुवृत्त्यनुरोधेन न किञ्चिदपि दुर्लभम् ॥

(30—36)

४३. आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।

राघवं शोभयन्त्येते षड् गुणाः पुरुषर्षभ[षोत्तम]म् ॥

(34—12)

४४. मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः ।

पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः ॥

(34—15)

४५. न हि क्षुभ्यति दुर्धर्षः समुद्रः सरितांपतिः ।

(34—46)

४६. भर्तुरिच्छा हि नारीणां पुत्रकोट्या विशिष्यते ॥

(35—8)

४७. आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु यः ।

यश्चैनं पयसा सिञ्चेन्नैवास्य मधुरो भवेत् ॥

(35—14)

४८. न हि निम्बात्स्रवेत्क्षौद्रं लोके निगदितं वचः ।

(35—15)

४९. पितृन्समनुजायन्ते नरा मातरमङ्गनाः ।

(35—26)

५०. यो हि दत्वा गजश्रेष्ठं कक्ष्यायां कुरुते मनः ।

रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम् ॥

(37—3)

५१. आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम् ।

(37—24)



५२. असत्यः सर्वलोकेऽस्मिन्सततं सत्कृताः प्रियैः ।

भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः ॥

(39—20)

५३. एष स्वभावो नारीणामनुभूय पुरा सुखम् ।

अल्पमप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ॥

(39—21)

५४. असत्यशीला विकृता दुर्ग्राह्यहृदयाः सदा ।

युवत्यः पापसङ्कल्पाः क्षणमात्राद्विरागिणः ॥

(39—22)

५५. न कुलं न कृतं विद्यां न दत्तं नापि संग्रहम् ।

स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः ॥

(39—23)

५६. साध्वीनां तु स्थितानां हि शीले सत्ये श्रुते शमे ।

स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते ॥

(39—24)

५७. नातन्त्री वाद्यते वीणा नाचक्रो वर्तते रथः ।

नापतिः सुखमेधेते या स्यादपि शतात्मजा ॥

(39—29)

५८. मितं ददाति हि पिता मितं माता मितं सुतः ।

अमितस्य हि दातारं भर्तारं का न पूजयेत् ॥

(39—30)

५९. अर्थधर्मौ परित्यज्य यः काममनुवर्तते ।

एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥

६०. गतिरेका पतिर्नार्याः द्वितीया गतिरात्मजः ।

तृतीया ज्ञातयो राजंश्चतुर्थो नेह विद्यते ॥

६१. भर्ता तु खलु नारीणां गुणवान्निर्गुणोपि वा ।

धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम् ॥

६२. शोको नाशयते धैर्यं शोको नाशयते श्रुतम् ।

शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ॥

(62—15)

६३. शक्य आपतितः सोढुं प्रहारो रिपुहस्ततः ।

सोढुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते ।

(62—16)

६४. धर्मज्ञाः श्रुतिमन्तोऽपि छिन्नधर्मार्थसंशयाः ।

यतयो वीर मुह्यन्ति शोकसंमूढचेतसः ॥

(62—16A)



६५. यदा चरति कल्याणि शुभं वा यदि वाऽशुभम् ।  
तदेव लभते भद्रं कर्ता कर्मजमात्मनः ॥

(63—6)

६५. गुरुलाघवमर्थानामारम्भे कर्मणां फलम् ।  
दोषं वा यो न जानाति स बाल इति होच्यते ॥

63—7

६७. कश्चिदाम्रवणं छित्वा पलाशांश्च निषिञ्चति ।  
पुष्पं दृष्ट्वा फले गृध्रुः स शोचति फलागमे ॥

(63—8)

६८. अविज्ञाय फलं यो हि कर्मत्वेवानुधावति ।  
स शोचेत्फलवेलायां यथा किंशुकसेचकः ॥

(63—9)

६९. यथा ह्यनुदका नद्यः यथावाप्यतृणं वनम् ।  
अगोपाला यथा गावः तथा राष्ट्रमराजकम् ॥

(67-29)

७०. यो हि संभिन्नमर्यादा नास्तिका छिन्नसंशयाः ।  
तेपि भावाय कल्पन्ते राजदण्डनिपीडिताः ॥

(67—32)

७१. यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते ।

तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥

(67—33)

७२. राजा सत्यश्च धर्मश्च राजा कुलवतां कुलम् ।

राजा माता पिता चैव राजा हितकरो नृणाम् ॥

(67—34)

७३. अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चापि जायते ।

तस्मात्प्रियतमो मातुः प्रियत्वान्न तु बान्धवाः ॥

(74—14)

७४. पूर्वापकारिणां त्यागे न ह्यधर्मो विधीयते ।

(96—24)

७५. मन्त्रो विजयमूलं हि राज्ञां भवति राघव ।

सुसंवृतो मन्त्रधैरैरमात्यैः शास्त्रकोविदैः ॥

100—17

७६. सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः ।

अथवाप्ययुतान्येव नास्ति तेषु सहायता ॥

(100—24)

७७. एकोप्यमात्यो मेधावी शूरो दक्षा विचक्षणः ।

राजानं राजमात्रं वा प्रापयेन्महतीं श्रियम् ॥

100—25



७८. उपायकुशलं वैद्यं भृत्यसंदूषणे रतम् ।  
शूरमैश्वर्यकामं च यो न हन्ति स वध्यते ॥

(100—30)

७९. कालातिक्रमणाच्चैव भक्तवेतनयोर्भृताः ।  
भर्तुः कुप्यन्ति दुष्यन्ति सोऽनर्थः सुमहान्स्मृतः ॥

(100—34)

८०. यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ।

(102—80)

## रामगीता

८१. नात्मनः कामकारोऽस्ति पुरुषोयमनीश्वरः ।  
इतश्चेतस्तश्चैनं कृतान्तः परिकर्षति ॥

(105—15)

८२. सर्वे क्षयान्ताः निचयाः पतनान्ताः समुच्छ्रयाः ।  
संयोगाः विप्रयोगान्ताः मरणान्तं च जीवितम् ॥

(105—16)

८३. यथा फलानां पक्वानां नान्यत्र पतनाद्वयम् ।  
एवं नरस्य जातस्य नान्यत्र मरणाद्वयम् ॥

(10—571)

८४. यथाऽगारं दृढस्थूणं जीर्णं भूत्वावसीदति ।

तथैव सीदन्ति नरा जरामृत्युवशगताः ॥

(105—18)

८५. अत्येति रजनी या तु सा न प्रतिनिवर्तते ।

यात्येव यमुना पूर्णा समुद्रमुदकाकुलम् ॥

(105—19)

८६. अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।

आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः ॥

(105—20)

८७. आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।

आयुस्ते हीयते यस्य स्थितस्य च गतस्य च ॥

(105—21)

८८. सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति ।

गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते ॥

(105—22)

८९. गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।

जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥

(105—23)



९०. नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमिते रवौ ।

आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयम् ॥

(105—24)

९१. हृष्यन्त्यृतुमुखं दृष्ट्वा नवंनवमिहागतम् ।

ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः ॥

(105—25)

९२. यथा काष्ठं च काष्ठं च समेयातां महार्णवे ।

समेत्य च व्यपेयातां कालमासाद्य कञ्चन ॥

(105—26)

९३. एवं भार्याश्च पुत्राश्च ज्ञातयश्च धनानि च ।

समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः ॥

(105—27)

९४. नात्र कश्चिद्यथाभावं प्राणी समधिवर्तते ।

तेन तस्मिन्न सामर्थ्यं प्रेतस्यास्त्यनुशोचतः ॥

(105—28)

९५. यथा हि सार्थं गच्छन्तं ब्रूयात्कश्चित्पथि स्थितः ।

अहमप्यागमिष्यामि पृष्ठतो भवतामिति ॥

(105—29)

९६. एवं पूर्वगतो मार्गः पितृपैतामहो ध्रुवः ।

तमापन्नः कथं शोचेद्यस्य नास्ति व्यतिक्रमः ॥

(105—30)

९७. वयसः पतमानस्य स्रोतसो वाऽनिवर्तिनः ।

आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः ॥

(105—31)

९८. यथा मृतस्तथा जीवन् यथाऽसति तथा सति ।

यस्यैष बुद्धिलाभस्स्यात्परितप्येत केन सः ॥

(106—4)

९९. अन्तकाले हि भूतानि मुह्यन्तीति पुरा श्रुतिः ।

(106—13)

१००. पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते ।

तदपत्यं मतं लोके विपरीतमतोऽन्यथा ॥

(106—15)

१०१. चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम् ।

(106—22)

१०२. कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित् ।

यदेको जायते जन्तुरेक एव विनश्यति ॥

(103—37)



१०३. यथा ग्रामान्तरं गच्छन्नरः कश्चित्कचिद्वसेत् ।

उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि ॥

१०४. एवमेव मनुष्याणां पिता माता गृहं वसु ।

आवासमात्रं काकुत्स्थ सज्जन्ते नात्र सज्जनाः ॥

(108—5, 6)

१०५. निर्मर्यादस्तु पुरुषः पापाचारसमन्वितः ।

मानं न लभते सत्सु भिन्नचारित्रदर्शनाः ॥

(109—3)

१०६. कुलीनमकुलीनं वा वीरं पुरुषमानिनम् ।

चारित्रमेव व्याख्याति शुचिं वा यदि वाऽशुचिम् ॥

(109—4)

१०७. अनार्यस्त्वार्यसंकाशः शौचाद्धीनस्तथाऽशुचिः ।

लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ॥

(109—5)

१०८. अधर्मं धर्मवेषेण यदीमं लोकसङ्करम् ।

अभिपत्स्ये शुभं हित्वा क्रियाविधिविवर्जितम् ॥

(109—6)

१०९. कामवृत्तस्त्वयं लोकः कृत्स्नः समुपवर्तते ।

यद्वृत्ताः सन्ति राजानः तद्वृत्ताः सन्ति हि प्रजाः ॥

(109—9)

११०. सत्यमेवानृशंसं च राजवृत्तं सनातनम् ।

तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥

(109—10)

१११. ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।

सत्यवादी हि लोकेऽस्मिन्परमं गच्छति क्षयम् ॥

(109—11)

११२. उद्विजन्ते यथा सर्पान्नरादनृतवादिनः ।

धर्मः सत्यं परो लोके मूलं स्वर्गस्य चोच्यते ॥

(109—12)

११३. सत्यमेवेश्वरो लोके सत्यं पद्मा श्रिता सदा ।

सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥

(109—13)

११४. दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च ।

वेदाः सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भवेत् ॥

(109—14)



११५. एकः पालयते लोकमेकः पालयते कुलम् ।

मज्जत्येको हि निरये एकः स्वर्गे महीयते ॥

(109—15)

११६. असत्यसन्धस्य सतश्चलस्यास्थिरचेतसः ।

नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥

(109—18)

११७. कायेन कुरुते पापं मनसा संप्रधार्य च ।

अनृतं जिह्वया चाह त्रिविधं कर्म पातकम् ॥

(109—21)

११८. भूमिः कीर्तिर्यशा लक्ष्मीः पुरुषं प्रार्थयन्ति हि ।

स्वर्गस्थं चानुपश्यन्ति सत्यमेव भजेत तत् ॥

(109—22)

११९. संतुष्टपञ्चवर्गोऽहं लोकयात्रां प्रवर्तये ।

अकुहः श्रद्धधानः सन्कार्याकार्यविचक्षणः ॥

(109—27)

१२०. कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम् ।

अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः ॥

(109—28)

१२१. सत्यं च धर्मं च पराक्रमं च  
 भूतानुकम्पां प्रियवादितां च ।  
 द्विजातिदेवातिथिपूजनं च  
 पन्थानमाहुः त्रिदिवस्य सन्तः ॥

(109—31)

१२२. तेनैवमाज्ञाय यथावदर्थं  
 एकोदयं संप्रतिपद्य विप्राः ।  
 धर्मं चरन्तः सकलं यथावत्  
 काङ्क्षन्ति लोकागममप्रमत्ताः ॥

(109—32)

१२३. निन्दाभ्यहं कर्म पितुः कृतं तत्  
 यस्त्वामगृह्णाद्विषमस्थबुद्धिम् ।  
 बुद्ध्या नयैवंविधया चरन्तम्  
 सुनास्तिकं धर्मपथादपेतम् ॥

(109—33)

१२४. यथा हि चोरः स तथा हि बुद्धः  
 तथागतं नास्तिकमत्र विद्धि ।



तस्माद्धि यः शङ्क्यतमः प्रजानाम्  
न नास्तिकेनाभिमुखो बुधः स्यात् ॥

(109—34)

१२५. त्वत्तो जनाः पूर्वतरेऽवराश्च  
शुभानि कर्माणि बहूनि चक्रुः ।  
जित्वा सदेमं च परं च लोकं  
तस्माद् द्विजाः स्वस्ति हुतं कृतं च ॥

(109—35)

१२६. धर्मे रताः सत्पुरुषैः समेताः  
तेजस्विनो दानगुणप्रधानाः ।  
अहिंसका वीतमलाश्च लोके  
भवन्ति पूज्या मुनयः प्रधानाः ॥

(109—36)

१२७. नगरस्थो वनस्थो वा पापो वा यदि वा शुभः ।  
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः॥

(117—21)

१२८. दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः ।  
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ॥

(117—22)

१२९. पतिशुश्रूषणान्नार्याः तपो नान्यद्विधीयते ।

(118—9)

## ॥ आरण्यकाण्डः ॥

१३०. अधर्मस्तु महांस्तात भवेत्तस्य महीपतेः ।

यो हरेद्वलिषड्भागं न च रक्षति पुत्रवत् ॥

(68—11)

१३१. युञ्जानः स्वानिव प्राणान्प्राणैरिष्टान्सुतानिव ।

नित्ययुक्तः सदा रक्षन्सर्वान्विषयवासिनः ॥

(68—12)

१३२. प्राप्नोति शाश्वतां राम कीर्तिं स बहुवार्षिकीम् ।

ब्रह्मणः स्थानमासाद्य तत्र चापि महीयते ॥

6—13

१३३. यत्करोति परं धर्मं मुनिर्मूलफलाशनः ।

तत्र राज्ञश्चतुर्भागः प्रजा धर्मेण रक्षतः ॥

(6—14)

१३४. त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत ।

मिथ्यावाक्यं परमकं तस्माद्गुरुतराबुभौ ॥

परदाराभिगमनं विना वैरं च रौद्रता ॥

(9—3)

१३५. धर्मादर्थः प्रभवति धर्मात्प्रभवते सुखम् ।

धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥

(9—30)

१३६. आत्मानं नियमैस्तैस्तैः कर्शयित्वा प्रयत्नतः ।

प्राप्यते निपुणैर्धर्मो न सुखाल्लभ्यते सुखम् ॥

(9—31)

१३७. एषा हि प्रकृतिः स्त्रोणामासृष्टेः रघुनन्दन ।

समस्थमनुरज्यन्ति विषमस्थं त्यजन्ति च ॥

(13—5)

१३८. शतहृदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा ।

गरुडानिलयोः शैद्यमनुगच्छन्ति योषितः ॥

(13—6)

१३९. न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति ।

ख्यातो लोकप्रवादोऽयं भरतेनान्यथाकृतः ॥

(16—34)

१४०. उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत् ।

त्रयाणामपि लोकानामीश्वरोऽपि न तिष्ठति ॥



१४१. लोभात्पापानि कुर्वाणः कामाद्वा यो न बुध्यते ।  
भ्रष्टः पश्यति तस्यान्तं ब्राह्मणी करकादिव ॥

(29—5)

१४२. न चिरं पापकर्माणः क्रूराः लोकजुगुप्सिताः ।  
ऐश्वर्यं प्राप्य तिष्ठन्ति शीर्णमूला इव द्रुमाः ॥

(29—7)

१४३. अवश्यं लभते जन्तुः फलं पापस्य कर्मणः ।  
घोरं पर्यागते काले द्रुमाः पुष्पमिवार्तवम् ॥

(29—8)

१४४. विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः ।  
कथयन्ति न ते किञ्चित्तेजसा स्वेन गर्विताः ॥

(29—27)

१४५. सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम् ।  
लुब्धं न बहुमन्यन्ते श्मशानाग्निमिव प्रजाः ॥

(33—3)

१४६. स्वयं कार्याणि यः काले नानुतिष्ठति पार्थिवः ।  
स तु वै सह राज्येन तैश्च कार्यैर्विनश्यति ॥

(33—4)

१४७. अयुक्तकारं दुर्दर्शमस्वाधीनं नराधिपम् ।

वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः ॥

(33—15)

१४८. ये न रक्षन्ति विषयमस्वाधीना नराधिपाः ।

तेन वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥

(33—15)

१४९. यस्मात्पश्यन्ति दूरस्थान्सर्वानर्थान्नराधिपाः ।

चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः ॥

(33—10)

१५०. तोक्ष्णमल्पप्रदातारं प्रमत्तं गर्वितं शठम् ।

व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम् ॥

(33—15)

१५१. अतिमानिनमग्राह्यमात्मसंभावितं नरम् ।

क्रोधिना व्यसने हन्ति स्वजनोपि महीपतिम् ॥

१५२. नानुतिष्ठति कार्याणि भयेषु न बिभेति च ।

क्षिप्रं राज्याच्च्युतो दीनस्तृणैस्तुल्यो भविष्यति ॥

१५३. शुष्कैः काष्ठैर्भवेत्कार्यं लोष्टैरपि च पांसुभिः ।

न तु स्थानात्परिभ्रष्टैः कार्यं स्याद्वसुधाधिपैः ॥

१५४. उपभुक्तं यथा वासः स्रजो वा मृदिता यथा ।

एवं राज्यात्परिभ्रष्टः समर्थोऽपि निरर्थकः ॥

१५५. अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः ।

कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

१५६. नयनाभ्यां प्रसुप्तोऽपि जागर्ति नयचक्षुषा ।

व्यक्तक्रोधप्रसादश्च स राजा पूज्यते जनैः ॥

(33—21)

१५७. सुलभाः पुरुषा राजन्सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

(37—2)

१५८. अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।

परपापैर्विनश्यन्ति मत्स्या नागह्वदे यथा ॥

(38—26)

१५९. परदाराभिमर्शान्तु नान्यत्पापतरं महत् ।

(38—30)

१६०. बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः ।

परेषामपराधेन विनष्टाः सपरिच्छदाः ॥

(39—20)



१६१. पञ्च रूपाणि राजानो धारयन्त्यमितौजसः ।

अग्नेरिन्द्रस्य सोमस्य वरुणस्य यमस्य च ॥

(40—12)

१६२. अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः ।

निग्राह्यः सर्वथा सद्भिर्न निग्राह्यो निगृह्यते ॥

१६३. धर्ममर्थं च कामं च यशश्च जयतां वर ।

स्वामिप्रसादात्सचिवाः प्राप्नुवन्ति निशाचर ॥

(41—8)

१६४. विपर्यये तु तत्सर्वं व्यर्थं भवति रावण ।

व्यसनं स्वामिवैगुण्यात् प्राप्नुवन्तीतरे जनाः ॥

१६५. राजमूलो हि धर्मश्च जयश्च जयतां वर ।

तस्मात्सर्वास्ववस्थासु रक्षितव्या नराधिपाः ॥

(41—10)

१६६. राज्यं पालयितुं शक्यं न तीक्ष्णेन निशाचर ।

न चापि प्रतिकूलेन नाविनीतेन राक्षस ॥

(41—11)

१६७. ये तीक्ष्णमन्त्रास्सचिवा भज्यन्ते सह तेन वै ।  
विषमे तुरगाश्शीघ्रा मन्दसारथयो यथा ॥

(41—12)

१६८. बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः ।  
परेषामपराधेन विनष्टाः सपरिच्छदाः ॥

(41—13)

१६९. स्वामिना प्रतिकूलेन प्रजास्तीक्ष्णेन रावण ।  
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥

(41—14)

१७०. परेतकल्पा हि गतायुषो नराः  
हितं न गृह्णन्ति सुहृद्भिरीरितम् ॥

(41—20)

१७१. अर्थी येनार्थकृत्येन संव्रजत्यविचारयन् ।  
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याश्च लक्ष्मण ॥

(43—33)

१७२. स्वभावस्त्वेष नारीणामेवं लोकेषु दृश्यते ।  
विमुक्तधर्माश्चपलास्तीक्ष्णा भेदकरा स्त्रियः ॥

(45—29)

१७३. ननु सद्योऽविनीतस्य दृश्यते कर्मणः फलम् ।

कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये ॥

(49—27)

१७४. राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः ।

धर्मः शुभं वा पापं वा राजमूलं प्रवर्तते ॥

(50—9)

१७५. कामं स्वभावो यो यस्य न शक्यः परिमार्जितुम् ।

न हि दुष्टात्मनामार्यमावसत्यालये चिरम् ॥

(50—11)

१७६. स भारः सौम्य भर्तव्यो यो नरं नावसादयेत् ।

तदन्नमपि भोक्तव्यं जीर्यते यदनामयम् ॥

(50—27)

१७७. यत्कृत्वा न भवेद्धर्मो न कीर्तिर्न यशो भुवि ।

शरीरस्य भवेत्स्वेदः कस्तत्कर्म समाचरेत् ॥

(50—28)

१७८. पापानुबन्धो वै यस्य कर्मणः कर्म को नु तत् ।

कुर्वीत लोकाधिपतिः स्वयंभूर्भगवानपि ॥

(51—32)



१७९. उत्साहवन्तो हि नरा न लोके  
सीदन्ति कर्मस्वतिदुष्करेषु ।

(63—19)

१८०. अदृष्टगुणदोषाणामधृतानां च कर्मणाम् ।  
नान्तरेण क्रियां तेषां फलमिष्टं प्रवर्तते ॥

(66—16)

१८१. सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः ।  
शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि ॥

(68—24)

## ॥ किष्किन्धाकाण्डम् ॥

१८२. अर्थो हि नष्टकार्यार्थैः नायत्नेनाधिगम्यते ।

(1—121)

१८३. उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।  
सोत्साहस्यास्ति लोकेऽस्मिन्न किञ्चिदपि दुर्लभम् ॥

(1—122)

१८४. व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तके ।  
विमृशन्वै स्वया बुध्या धृतिमान्नावसीदति ॥

(7—9)

१८५. बालिशस्तु नरो नित्यं वैक्लव्यं योऽनुवर्तते ।

स मज्जत्यवशः शोके भाराक्रान्तेव नौर्जले ॥

(7—10)

१८६. ये शोकमनुवर्तन्ते न तेषां विद्यते सुखम् ।

तेजश्च क्षीयते तेषां ... ॥

(7—12)

१८७. रजतं वा सुवर्णं वा वस्त्राण्याभरणानि च ।

अविभक्तानि साधूनामवगच्छन्ति साधवः ॥

(8—7)

१८८. आढयो वापि दरिद्रो वा दुःखितः सुखितोऽपि वा ।

निर्दोषो वा सुदोषो वा वयस्यः परमा गतिः ॥

(8—8)

१८९. धनत्यागः सुखत्यागो देहत्यागोऽपि वा पुनः ।

वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम् ॥

(8—9)

१९०. दुःखितः सुखितो वापि सख्युर्नित्यं सखा गतिः ।

(3—40)

१९१. यो हि मत्तं प्रमत्तं वा सुप्तं वा रहितं भृशम् ।

हन्यात्स भ्रूणहा लोके ... ॥

(11—36)

१९२. अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् ।  
धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥

(16—3)

१९३. दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः ।  
पार्थिवानां गुणा राजन्दण्डश्चाप्यपराधिषु ॥

(17—17)

१९४. सामं दनं क्षमा धर्मः सत्यं धृतिपराक्रमौ ।  
पार्थिवानां गुणा राजन्दण्डश्चाप्यपराधिषु ॥

(17—27)

१९५. नयश्चाविनयश्चोभौ निग्रहानुग्रहावपि ।  
राजवृत्तिरसंकीर्णा न नृपाः कामवृत्तयः ॥

(17—30)

१९६. राजहा ब्रह्महा गोघ्नश्चोरः प्राणिवधे रतः ।  
नास्तिकः परिवेत्ता च सर्वे निरयगामिनः ॥

(17—34)

१९७. सूचकश्च कदर्यश्च मित्रघ्नो गुरुतल्पगः ।  
लोकं पापात्मनामेते गच्छन्ते नात्र संशयः ॥

(17—35)



१९८. नयश्च विनयश्चोभौ यस्मिन्सत्यं च सुस्थितम् ।

विक्रमश्च यथादृष्टः स राजा देशकालवित् ॥

(18—8)

१९९. ज्येष्ठो भ्राता पिता चैव यश्च विद्यां प्रयच्छति ।

त्रयस्ते पितरो ज्ञेया धर्मे पथि हि वर्तिनः ॥

(18—13)

२००. यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः ।

पुत्रवत्ते त्रयाश्चिन्त्या धर्मश्चेदत्र कारणम् ॥

(18—14)

२०१. सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवङ्गम ।

हृदिस्थः सर्वभूतानामात्मा वेद शुभाशुभम् ॥

(18—15)

२०२. औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः ।

प्रचरेत् नरः कामात्तस्य दण्डो वधः स्मृतः ॥

(18—23)

२०३. राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवः ।

निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥

(18—33)

२०४. शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते ।

राजा त्वशासन्पापस्य तद्वामोति किल्बिषम् ॥

(18—34)

२०५. दण्डये यः पातयेदण्डं दण्ड्यो यश्चापि दण्ड्यते ।  
कार्यकारणसिद्धार्थावुभौ तौ नावसीदतः ॥

(18—64)

२०६. गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।

अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

(21—2)

२०७. शोच्या शोचसि कं शोच्यं दीनं दीनाऽनुकंपसे ।

कस्य को वानुशोच्योऽस्ति देहेस्मिन्बुद्धोपमे ॥

(21—3)

२०८. न चातिप्रणयः कार्यः कर्तव्योऽप्रणयश्च ते ।

उभयं हि महान्दोषस्तस्मादन्तरदृग्भव ॥

(22—22)

२०९. पतिहीना तु या नारी कामं भवतु पुत्रिणी ।

धनधान्यैः सुपूर्णापि विधवेत्युच्यते जनैः ॥

(23—12)

२१०. न कालादुत्तरं किञ्चित्कर्म शक्यमुपासितुम् ।

(25—5)

२११. नियतिः कारणं लोके नियतिः कर्मसाधनम् ।

नियतिः सर्वभूतानां नियोगेष्विह कारणम् ॥

(25—4)

२१२. न कर्ता कस्यचित्कश्चिन्नियोगे चापि नेश्वरः ।

स्वभावे वर्तते लोकस्तस्य कालः परायणम् ॥

(25—5)

२१३. न कालः कालमत्येति न कालः परिहीयते ।

स्वभावं च समासाद्य न कश्चिदतिवर्तते ॥

(25—6)

२१४. न कालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः ।

न मित्रज्ञातिसंबन्धः कारणं नात्मनो वशः ॥

(25—7)

२१५. किं तु कालपरोणामो द्रष्टव्यः साधु पश्यता ।

धर्मश्चार्थश्च कामश्च कालक्रमसमाहितः ॥

(25—8)

२१६. उपकारेण वीरस्तु प्रतिकारेण युज्यते ।

अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥

(27—45)

२१७. अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् ।

आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥

(30—71)

२१८. शुभं वा यदि वा पापं यो हि वाक्यमुदीरितम् ।

सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥

(30—72)



२१९. कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये ।

तान्मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते ॥

(30—73)

२२०. न हि स्त्रीषु महात्मानः कचित्कुर्वन्ति दारुणम् ।

(33—35)

२२१. पानादर्थश्च धर्मश्च कामश्च परिहीयते ।

धर्मलोपो महांस्तत्रकृते ह्यप्रतिकुर्वतः ।

अर्थलोपश्च मित्रस्य नाशो गुणवतो महान् ॥

(33—46)

२२२. न देशकालौ हि न चार्थधर्मा-

वपेक्षते कामरतिर्मनुष्यः ॥

(33—54)

२२३. सत्त्वाभिजनसंपन्नः सानुक्रोशो जितेन्द्रियः ।

कृतज्ञः सत्यवादी च राजा लोके महीयते ॥

(34—7)

२२४. यस्तु राजा स्थितो धर्मे मित्राणामुपकारिणाम् ।

मिथ्याप्रतिज्ञां कुरुते को नृशंसतरस्ततः ॥

(34—8)

२२५. शतमश्वानृते हन्ति सहस्रं तु गवानृते ।

आत्मानं स्वजनं हन्ति पुरुषः पुरुषानृते ॥

(34—9)

२२६. पूर्वं कृतार्थो मित्राणां न तत्प्रतिकरोति यः ।

कृतघ्नः सर्वभूतानां स वध्यः प्लवगेश्वर ॥

(34—10)

२२७. ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा ।

निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः ॥

(34—12)

२२८. विधिः किल नरं लोके विधानेनानुवर्तते ।

(56—4)

२२९. न हि सामोपपन्नानां प्रहर्ता विद्यते क्वचित् ।

(59—17)

२३०. न विषादे मनः कार्यं विषादो दोषवत्तमः ।

विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः ॥

(64—11)

## ॥ सुन्दरकाण्डम् ॥

२३१. अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते ।

घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥

(2—40)

२३२. भूताश्चार्था विपद्यन्ते देशकालविरोधिताः ।

विकृवं दूतमासाद्य तमः सूर्योदये यथा ॥

(2—39)

२३३. मनो हि हेतुः सर्वेषामिन्द्रियोणां प्रवर्तने ।

शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥

(11—41)

२३४. अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम् ।

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥

(12—10)

२३५. करोति सफलं जन्तोः कर्म यत्तत्करोति सः ।

तस्मादनिर्वेदकृतं यत्नं चेष्टेहमुत्तमम् ॥

(12—11)

२३६. भर्ता नाम परं नार्या भूषणं भूषणादपि ।

(16—26)

२३७. धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः ।

जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥

प्रियान्न संभवेद्दुःखमप्रियादधिकं भयम् ॥

(26—49)

२३८. सत्यं वतेदं प्रवदन्ति लोके

नाकालमृत्युर्भवतीति सन्तः ।

(28—3)

२३९. कल्याणी बत गाथेयं लौकिकी प्रतिभाति मा ।

एति जीवन्तमानन्दो नरं वर्षशतादपि ॥

(34—6)



२४०. ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।

रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥

(37—3)

२४१. न च कर्मसु सीदन्ति महत्स्वमिततेजसः ।

(३९—३६)

२४२. न साम रक्षःसु गुणाय कल्पते

न दानमर्थोपचितेषु युज्यते ।

न भेदसाध्या बलदर्पिता जनाः

पराक्रमस्त्वेव ममेह रोचते ॥

(41—3)

२४३. कार्ये कर्मणि निर्दिष्टे यो बहून्यपि साधयेत् ।

पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥

(41—5)

२४४. न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः ।

यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥

(41—6)

२४५. न तु धर्मोपसंहारमधर्मफलसंहितम् ।

तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥

(51—28)

२४६. धन्यास्ते पुरुषश्रेष्ठा यो बुद्ध्या कोपमुत्थितम् ।  
निरुन्धन्ति महत्मानो दीप्तमग्निमिवाम्भसा ॥

(55—4)

२४७. क्रुद्धः पापं न कुर्यात्कः क्रुद्धो हन्याद्गुरूनपि ।  
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥

(55—5)

२४८. वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिंचित् ।  
नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥

(55—6)

२४९. यः समुत्पतितं क्रोधं क्षमयैव निरस्यति ।  
यथोरगस्त्वचं जीर्णं स वै पुरुष उच्यते ॥

(55—7)

## ॥ युद्धकाण्डम् ॥

२५०. यो हि भृत्यो नियुक्तः सन्भर्त्रा कर्मणि दुष्करे ।  
कुर्यात्तदनुरागेण तमाहुः पुरुषोत्तमम् ॥

(1—7)

२५१. नियुक्तो यः परं कार्यं न कुर्यान्नृपतेः प्रियम् ।  
भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम् ॥

(1—8)

२५२. नियुक्तो नृपतेः कार्यं न कुर्याद्यस्माहितः ।

भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम् ॥

(1—9)

२५३. पुरुषस्य हि लोकेस्मिन्द्योः शौर्यापकर्षणः ।

विनष्टे वा प्रणष्टे वा शोकः सर्वार्थनाशनः ॥

(2—15)

२५४. सहितो मन्त्रयित्वा यः कर्मास्मान्प्रवर्तयेत् ।

दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम् ॥

(6—8)

२५५. एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः ।

एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम् ॥

(6—9)

२५६. गुणदोषा व निश्चित्य त्यक्त्वा धर्मव्यपाश्रयम् ।

करिष्यामीति यः कार्यमुपेक्षेत्स नराधमः ॥

(6—10)

२५७. एकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा ।

मन्त्रिणो यत्र निरतास्तमाहुर्मन्त्रमुत्तमम् ॥

(6—12)

२५८. बह्व्योऽपि मतयो भूत्वा मन्त्रिणामर्थनिर्णये ।

पुनर्यत्रैकतां प्राप्ताः स मन्त्रो मध्यमः स्मृतः ॥

(6—13)



२५९. अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।

न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ॥

(6—14)

२६०. अप्युपायैस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते ।

तस्य विक्रमकालास्तान्युक्तानाहुर्मनीषिणः ॥

(9—8)

२६१. प्रमत्तेष्वभियुक्तेषु दैवेन प्रहृतेषु च ।

विक्रमास्तात सिध्यन्ति परीक्ष्य विधिना कृताः ॥

(9—9)

२६२. अयशस्यमनायुष्यं परदारोभिमर्शनम् ।

अर्थक्षयकरं घोरं पापस्य च पुनर्भवम् ॥

(9—15)

२६३. न्यायेन राजकार्याणि यः करोति ..... ।

न स संतप्यते पश्चान्निश्चितार्थमतिर्नृपः ॥

(12—30)

२६४. अनुपायेन कर्माणि विपरीतानि यानि च ।

क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥

(12—31)

२६५. यः पश्चात्पूर्वकार्याणि कर्माण्यभिचिकीर्षति ।

पूर्वं चापरकार्याणि न स वेद नयानयौ ॥

(12—32)

२६६. चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम् ।

क्षिप्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(12—33)

२६७. यः खल्वपि वनं प्राप्य मृगव्यालसमाकुलम् ।

न पिबेन्मधु संप्राप्तं स नरो बालिशो भवेत् ॥

(13—2)

२६८. परस्य वीर्यं स्वबलं च बुद्ध्या

स्थानं क्षयं चैव तथैव वृद्धिम् ।

तथा स्वपक्षेऽप्यनुमृश्य बुद्ध्या

वदेत्क्षमं स्वामिहितं च मन्त्रो ॥

(14—22)

२६९. वसेत्सह सपत्नेन क्रुद्धेनाशोत्रिपेण वा ।

न तु मित्रप्रवादेन संवसेच्छत्रुसेविना ॥

(16—2)

२७०. जानामि शीलं ज्ञातीनां सर्वलोकेषु राक्षस ।

हृष्यन्ति व्यसनेष्वेते ज्ञातीनां ज्ञातयस्सदा ॥

(16—3)

२७१. प्रधानं साधनं वैद्यं धर्मशीलं च राक्षस ।

ज्ञातयो ह्यवमन्यन्ते शूरं परिभवन्ति च ॥

(16—4)

२७२. नित्यमन्योन्यसंहृष्टाः व्यसनेष्वाततायिनः ।

प्रच्छन्नहृदया घोराः ज्ञातयस्तु भयावहाः ॥

(16—5)

२७३. कृत्स्नाद्भयं ज्ञातिभयं सुकष्टं विदितं च नः ॥

(16—8)

२७४. विद्यते गोषु संपन्नं विद्यते ब्राह्मणे दमः ।

विद्यते स्त्रीषु चापल्यं विद्यते ज्ञातितो भयम् ॥

(16—9)

२७५. यथा पुष्करपर्णेषु पतितास्तोयविन्दवः ।

न श्लेषमुपगच्छन्ति तथाऽनार्येषु संगतम् ॥

(16—11)

२७६. यथा मधुकरस्तर्षाद्रसं विन्दन्न विद्यते ।

तथा त्वमपि तत्रैव तथाऽनार्येषु सौहृदम् ॥

(16—12)

२७७. यथा पूर्वं गजः स्नात्वा गृह्य हस्तेन वै रुजः ।

दूषयत्यात्मनो देहं तथाऽनार्येषु सैहृदम् ॥

(16—13)

२७८. यथा शरदि मेघानां सिञ्चतामपि गर्जताम् ।

न भवत्यम्बुसंक्लेदस्तथाऽनार्येषु सौहृदम् ॥

(16—14)



२७९. परीतकाला हि गतायुषो नराः

हितं न गृह्णन्ति सुहृद्विरीरितम् ॥

(16—25)

२८०. बद्धं कालस्य पाशेन सर्वभूतापहारिणा ।

न नश्यन्तमुपेक्षेयं प्रदीप्तं शरणं यथा ॥

(16—21)

२८१. शूराश्च बलवन्तश्च कृतास्त्राश्च रणाजिरो ।

कालाभिपन्नास्सीदन्ति यथा वालुकसेतवः ॥

(16—23)

२८२. मित्राटवीवलं चैव मौलं भृत्यवलं तथा ।

सर्वमेतद्वलं ग्राह्यं वर्जयित्वा द्विषद्वलम् ॥

(17—22)

२८३. सुहृदा ह्यर्थकृच्छ्रेषु युक्तं बुद्धिमता सता ।

समर्थेनापि संदेष्टुं शाश्वतीं भूतिमिच्छता ॥

(17—31)

२८४. छादयित्वात्मभावं हि चरन्ति शठबुद्धयः ।

प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान्भवेत् ॥

(17—38)

२८५. अर्थानर्थौ च निश्चित्य व्यवसायं भजेत ह ।

गुणतः संग्रहं कुर्यादोषतस्तु विसर्जयेत् ॥

(17—39)

२८६. ऋते नियोगात्सामर्थ्यमवबोद्धुं न शक्यते ।

सहसा विनियोगो हि दोषवान्प्रतिभाति मा ॥

(17—52)

२८७. अशक्यस्साहसा राजन्भावो वेत्तुं परस्य वै ।

अन्तः स्वभावैर्गीतैस्तैर्नैपुण्यं पश्यता भृशम् ॥

(17—58)

२८८. अशङ्कितमतिः स्वस्थो न शठः परिसर्पति ।

न चास्य दुष्टा वाक्चापि तस्मान्नास्तीह संशयः ॥

(17—60)

२८९. आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम् ।

बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम् ॥

(17—61)

२९०. अपापास्तत्कुलीनाश्च मानयन्ति स्वकान्हितान् ।

एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः ॥

(18—11)

२९१. आर्तो वा यदि वा दृप्तः परेषां शरणागतः ।

अरिः प्राणान्परित्यज्य रक्षितव्यः कृतात्मना ॥

(18—28)

२९२. प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता ।

असामर्थ्यं फलन्त्येते निर्गुणेषु सतां गुणाः ॥

(21—15)

२९३. आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ।

सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् ॥

(21—19)

२९४. दण्ड एव वरो लोके पुरुषस्येति मे मतिः ।

धिक् क्षमामकृतज्ञेषु सान्त्वं दानमथापि वा ॥

(22—48)

२९५. विद्यास्वभिविनीतो यो राजा राजन्नयानुगः ।

स शास्ति चिरमैश्वर्यमरींश्च कुरुते वशे ॥

(35—7)

२९६. संदधानो हि कालेन विगृह्णंश्चारिभिस्सह ।

स्वपक्षवर्धनं कुर्वन्महदैश्वर्यमश्नुते ॥

(35—8)

२९७. धर्मो वै ग्रसतेऽधर्मं ततः कृतमभूद्युगम् ।

अधर्मो ग्रसते धर्मं ततस्तिष्यः प्रवर्तते ॥

(35—14)

२९८. एको हि कुरुते पापं कालपाशवशं गतः ।

नीचेनात्मापचारेण कुलं तेन विनश्यति ॥

(38—7)

२९९. सत्यधर्माभिरक्तानां नास्ति मृत्युकृतं भयम् ।

(46—34)



३००. न कालस्यातिभारोऽस्ति कृतान्तश्च सुदुर्जयः ॥  
(48—19)

३०१. प्रायेण गतसत्त्वानां पुरुषाणां गतायुषाम् ।  
दृश्यमानेषु वक्त्रेषु परं भवति वैकृतम् ॥  
(48—33)

३०२. यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमस्थितः ।  
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ ॥  
(63—5)

३०३. देशकालविहीनानि कर्माणि विपरीतवत् ।  
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥  
(63—6)

३०४. त्रयाणां पञ्चधा योगं कर्मणां यः प्रपश्यति ।  
सचिवैः समयं कृत्वा स सभ्ये वर्तते पथि ॥  
(63—7)

३०५. यथागमं च यो राजा समयं विचिकीर्षति ।  
बुध्यते सचिवान्बुद्ध्या सुहृदश्चानुपश्यति ॥  
(63—8)

३०६. धर्ममर्थं च कामं च सर्वान्वा रक्षसांपते ।  
भजेत पुरुषः काले त्रीणि द्वन्द्वानि वा पुनः ॥  
(63—9)

३०७. त्रिषु चैतेषु यच्छ्रेष्ठं श्रुत्वा तन्नावबुध्यते ।

राजा वा राजमात्रो वा व्यर्थं तस्य बहुश्रुतम् ॥

(63—10)

३०८. उपप्रदानं सान्त्वं वा भेदं काले च विक्रमम् ।

योगं च रक्षसांश्रेष्ठ तावुभौ च नयानयौ ॥

(63—11)

३०९. काले धर्मार्थिकामान् यः संमन्त्र्य सचिवैः सह ।

निषेवेतात्मवांछोके न स व्यसनमाप्नुयात् ।

(63—12)

३१०. हितानुबन्धमालोच्य कार्याकार्यमिहात्मनः ।

राजा सहार्थतत्त्वज्ञैः सचिवैः स हि जीवति ।

(63—13)

३११. अनभिज्ञाय शास्त्रार्थान्पुरुषाः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(63—14)

३१२. अशास्त्रविदुषां तेषां न कार्यमहितं वचः ।

अर्थशास्त्रानभिज्ञानां त्रिपुलां श्रियमिच्छताम् ॥

(63—15)

३१३. अहितं च हिताकारं धाष्टर्याज्जल्पन्ति ये नराः ।

अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषणाः ॥

(63—16)

३१४. विनाशयन्तो भर्तारं सहिता शत्रुभिर्बुधैः ।

विपरीतानि कृत्यानि कारयन्तोह मन्त्रिणः ॥

(63—17)

३१५. तान्भर्ता मित्रसङ्काशानमित्रान्मन्त्रनिर्णये ।

व्यवहारेण जानीयात्सचिवानुपसंहितान् ॥

(63—18)

३१६. चपलस्येह कृत्यानि सहसाऽनुप्रधावतः ।

छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(63—19)

३१७. यो हि शत्रुमभिज्ञाय नात्मानमभिरक्षति ।

अवाप्नोति हि सोनर्थान्स्थानाच्च व्यवरोप्यते ॥

(63—20)

३१८. कर्म चैव हि सर्वेषां कारणानां प्रयोजकम् ।

श्रेयः पापीयसां चात्र फलं भवति कर्मणाम् ॥

(64—7)

३१९. निश्श्रेयस्सफलावेव धर्मार्थावितरावपि ।

अधर्मानर्थयोः प्राप्तिः फलं च प्रत्यवायिकम् ॥

(64—8)

३२०. ऐहलौकिकपारत्रं कर्म पुंभिर्निषेव्यते ।

कर्माण्यपि तु कल्यानि लभते काममास्थितः ॥

(64—9)



३२१. यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः ।

यस्यार्थाः स पुमांष्टोके यस्यार्थाः स च पण्डितः ॥

(83—35)

३२२. यस्यार्थाः स च विक्रान्तो यस्यार्थास्स च

बुद्धिमान् ।

यस्यार्थाः स महाभागो यस्यार्थास्स महागुणः ॥

(83—34)

३२३. यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम् ।

अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥

(83—38)

३२४. हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः ।

अर्थादेतानि सर्वाणि प्रवर्तन्ते नराधिप ॥

(83—39)

३२५. गुणवान्वा परजनः स्वजनो निर्गुणोऽपि वा ।

निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥

(87—15)

३२६. यः स्वपक्षं परित्यज्य परपक्षं निषेवते ।

स स्वपक्षे क्षयं प्राप्ते पश्चात्तैरेव हन्यते ॥

(87—16)

३२७. परस्वानां च हरणं परदाराभिमर्शनम् ।

सुहृदामतिशङ्का च त्रयो दोषाः क्षयावहाः ॥

(87—24)

३२८. मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥

(112—26)

३२९. नैवार्थेन न कामेन विक्रमेण न चाज्ञया ।

शक्या दैवगतिलोके निवर्तयितुमुद्यता ॥

(113—25)

३३०. अवश्यमेव लभते फलं पापस्य कर्मणः ।

घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥

(114—25)

३३१. शुभकृच्छुभमाप्नोति पापकृत्पापमश्नुते ॥

(114—26)

३३२. सर्वथा सर्वभूतानां नास्ति मृत्युरलक्षणः ॥

(114—29)

३३३. धिग्रार्जा चञ्चलाः श्रियः ।

(114—34)

३३४. पतिव्रतानां नाकस्मात्पतन्त्यश्रूणि भूतले ॥

(114—67)

३३५. न परः पापमादत्ते परेषां पापकर्मणाम् ।

समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ॥

(116—4)

३३६. न कश्चिन्नापराध्यति ॥

(116—45)

३३७. न गृहाणि न वस्त्राणि न प्राकारास्तिरस्क्रियाः ।

नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियाः ॥

(117—26)

३३८. व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे ।

न क्रतौ न विवाहे च दर्शनं दुष्यति स्त्रियाः ॥

(117—27)

३३९. सर्वकामसमृद्धं हि हस्त्यश्वरथसंकुलम् ।

पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥

(128—16)

३४०. सौहृदाज्जायते मित्रमपकारोऽरिलक्षणम् ॥

✱130—44)

इति श्रीकाञ्चीपुरी तट्टे श्रीनिवासरायवाचार्येण

विरचिता रामायणमुक्तावली

॥ संपूर्णा ॥

आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

आर्तानामार्तिहन्तारं भीतानां भयनाशनम् ।

द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥



KABEER PRINTING WORKS  
195, HIGH ROAD, TRIPLICANE, MADRAS.

# RAMAYANA MUKTHAVALI.

ENGLISH TRANSLATION

BY

T. SRINIVASA RAGHAVACHARYA.

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- 1 Forbearance is an ornament to men and woman alike. Forbearance is charity, Forbearance is virtue, Forbearance is sacrifice, Forbearance is fame, Forbearance is righteousness; in fact the entire world rests on forbearance.
- 2 It behoves those who are responsible for the protection of the subjects under their care to do all that are needed cruel or not, sinful or blameworthy. This is the Law eternal for those who had taken the reigns of the Government.
- 3 The Rakshasas become uncontrollable when twilight sets in.
- 4 Youth is ever transcient, the more so among human beings.
- 5 Fie on the prowess of the Khshatriyas. The Brahmic might is the real power.

carrying out his resolve and thereby commands his son to do a certain act, be he actuated by anger, joy or passion, who will transgress his words other than the wicked?

- 23 Weal and Woe, Fear and Anger, Profit and Loss, Existence and Non-existence and many other things in the world for which no cause can be attributed are but only the decrees of Providence
- 24 Even the mighty sages of lofty penance have to yield to the dictates of Fate and are decoyed from their life of austerity by words of passions and anger.
- 25 Regal splendour and Forest Life are both alike. But if properly understood the latter should be preferred to the former.
- 26 It is only the coward and unchivalrous that quietly submit to Fate! The chivalrous and the self-confident do not depend on Fate.
- 27 One who is capable of conquering Fate by his manliness, won't regret, if his actions are thwarted by Fate.
- 28 For a (true) wife, the husband is both God and lord alike.
- 29 Though a woman may attain a very high position by the observance of fasts and ceremonies, she has only to tread the path of sinners, if she is not devoted to her husband.



- 30 A wife devoted to the service of her lord attains the lofty heavenly abode even though she does not adore the Gods and is divided of other qualities.
- 31 A true wife should ever be desirous of serving her husband in all that is conducive to his good and happiness. This is the law Eternal expounded by the Vedas and the Codes of morals.
- 32 The ways of Providence in the world are always inscrutable.
- 33 Men of power and self-will, will not brook the praise of others.
- 34 Those who serve their kings by their industry and good conduct win their smiles and favours; while others become the target of their frowns and anger.
- 35 The kings discard even their own kith and kin if the latter act against their interests, and favour only those that are loyal and dexterous even though they belong to the common folk.
- 36 Father, Mother, Brother, son and daughter-in-law alike individually attain the fruits of their karma good or bad.
- 37 It is the wife alone that partakes of the fruits of the husband's karma.
- 38 Neither the father nor the son, nor her own self nor the mother nor the friends is the final

resort of a woman. The husband is her only resort both in this world and the world beyond.

- 39 Fear emanates from objects of terror.
- 40 A woman who is separated from her husband cannot sustain her life.
- 41 The brahmin sages have stated that the Divine Vedas proclaim that she who in this world, is given in marriage to one, by her father and elders with the sprinkling of the holy water in accordance with their religious custom, is his wedded wife even in the world beyond.
- 42 Heaven, wealth, agricultural products, knowledge, progeny and happiness are all obtained by mere service to preceptors and there is nothing that cannot be derived from it.
- 43 Harmlessness, mercy, culture, good conduct, control of senses and control of mind, these are the ornaments bedecking the person of Rama who is the foremost among all persons.
- 44 Rama who is the very essence of virtue, is the resplendant root of the tree of all created humanity whereof all other human beings are but flowers and fruits, leaves and branches.
- 45 The unfathomable ocean, the Lord of all the rivers, is never agitated.

- 46 It is nobler for a woman to carve to the taste of her husband than carving to the tastes of a crore of her children.
- 47 One who fells a (fruit bearing) mango tree by an axe and plant a margosa in its place cannot reap a tasty fruit even though he might water it with milk.
- 48 It is a well-said proverb in the world that honey cannot be extracted from margosa.
- 49 Men possess the traits of their father, and women those of their mother.
- 50 If one is attached to the rope after giving up a mighty elephant, of what avail is it to him after the loss of the elephant.
- 51 The wife is the soul of all those who lead a wedded life.
- 52 However much a loving husband may satisfy the wants of an untrue wife, he is discarded by her in his times of distress.
- 53 It is the characteristic of the womenfolk to enjoy in times of prosperity (of their husband) but abuse and even discard him at the slightest advent of adversity.
- 54 It is also the characteristic of faithless women to lead a false life, do acts unworthy of them, possess a heart ever unfathomable, be inclined to do sinful acts and in a moment cease to be affectionate.



- 55 A woman's affections cannot be won over by nobility of birth, or the help rendered or education or gifts or even the sacred marriage tie, because by nature they are not constant.
- 56 For those high-souled women who are truthful, cultured and patient and have a clean conduct there is none more sacred than their husband.
- 57 A veena (a musical instrument) without strings and a chariot without wheels are on a par with a woman without a husband who derives no enjoyment even though she might have a hundred sons.
- 58 Father, mother, and son all contribute to the happiness of a woman only to a limited extent. Which woman will not worship her husband who unlimitedly contributes to her joy and welfare.
- 59 He who seeks after sexual happiness devoid of virtue and material prosperity sinks into the mire like King Dasaratha.
- 60 For a woman, the husband is her first resort, the son is the second and the relations are the third but there is no fourth for her in this world.
- 61 For those women who lead a life of virtue the husband with or without character is their visible God.
- 62 Affliction destroys a man's courage, Affliction destroys his learning, Affliction destroys all

that is good in him, in fact there is no greater enemy to him than Affliction.

- 63 It is possible to endure a physical blow from the hands of an enemy but it is difficult to bear the pangs of grief however slight they may be.
- 64 Even ascetics well-versed in the laws of virtue, cultured and proficient in the Dharma Sastras to the highest degree fall a prey to grief and lose their mental equilibrium.
- 65 A man reaps the fruits of his own actions good or bad exactly in the same way in which he had done them.
- 66 He who does not foresee, even at the commencement of an action, whether or not it will bear good fruit, or whether his endeavours will be wholly fruitless must be classed only as an urchin.
- 67 He who attracted by the deceptive appearance of a Palasa flower, destroys a fruit bearing mango tree and grows in its stead a Palasa plant with the hope of reaping a nice edible fruit repents his folly at the time of fruit bearing.
- 68 One who does not realise the consequences of one's own action will repent it even as he who plants the palasa at the time of fruit bearing.

- 69 Like rivers without water, jungles without grass, and cows without cowherds a Kingdom is without a King.
- 70 Even those lawless miscreants and atheists who are not afraid of punishment from the State, lead a good and contented life after they are sentenced by a Law Court.
- 71 As is the Sight to guide the body in the daily avocations of life so is the King to guide the Kingdom in the path of truth and virtue.
- 72 For the citizens the true and virtuous King is their high birth, the King is the mother, the king is the father and in short the King is their very benefactor.
- 73 A son is the most beloved by the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body but also of her heart.
- 74 There is nothing wrong in dissociating ourselves with one who had wronged us before.
- 75 A sound ministerial advice given by experienced ministers well versed in the laws of truth and virtue is the very foundation which the prosperity of Kings rests on.
- 76 No good will come out to a King if he seeks advice from thousands of evil advisers, or even a million of them.



- 77 Even if there be a single minister if only he is versatile, brave, courageous, and discreet he will bring fame and prosperity to a King big or small though he may be.
- 78 He who does not check the propensities of a clever but evil adviser, who takes delight in teasing the subordinates, who is selfish though valourous is easily crushed in the end.
- 79 Inordinate delay in the distribution of rations and disbursement of salary to the military, result in their anger and abuse towards their master and this will have no mean consequence.
- 80 Whatever food a man takes, that has to be offered to his Gods.
- 81 The Soul is not free to do anything as he likes as he is powerless God alone moves him hither and thither in all his actions.
- 82 All the accumulated treasures perish. Every climax has an anti-climax. All affinity result in separation and every life must end in death.
- 83 All ripe fruits must drop down from the tree. Even so a man has to await the inevitable hour.
- 84 Even as a well-built house dilapidates, men are withered by old age and eventually die.

- 85 A night that had passed will not return; even as the waters of the Jamna getting into the ocean do not flow back.
- 86 Just as the sun's rays evaporate all water during summer, even so the rolling days and nights hasten our end.
- 87 Why do you grieve for others. Grieve for thyself as every moment of yours is gradually taking away your life.
- 88 Death closely follows a man wherever he goes, and wherever he sits and returns with him, however long may be the distance travelled by him.
- 89 Wrinkles begin to appear come all over the body and the hairs turn grey. Man's mortal frame is crumbled by old age. How can he avoid it.
- 90 At the day dawn man is delighted with his acquisitions and at sun-set he revels in nocturnal pleasures. But he forgets that his life is shortened by each sun-rise and sun-set.
- 91 Seasons roll on one by one shortening man's life. Not being aware of this, man welcomes with joy the advent of every season.
- 92-93 Just as a tidal wave brings together two wooden pieces in a vast ocean and another wave separates them, even so wife and sons, relatives and wealth live together for a

short while and get themselves separated thereafter.

- 94 There is not one who can live according to his own plan of life. It does not rest with him to ward off the evil day; why then should he bewail the loss of those near and dear to him.
- 95-96 As a by-stander on a road coming across a batch of travellers would say he will also follow them, even so do we follow the foot steps of our fore-fathers. Being so why should we grieve for that over which we have no control.
- 97 Like a torrent which cannot flow back, past life cannot be retraced. One should therefore follow the spiritual Dharma with a view to attain the final beatitude.
- 98 If only one realises that death is only another phase of life and that non-existence here is another form of existence somewhere, what on earth can perturb him and make him miserable.
- 99 It is a traditional saying that senility comes to all when they near their end.
- 100 It is not proper for the son to approve of the wrong action of the father when that act is against the wishes of the people and the recognised canons of convention.



- 101 Of the four ashrams that of the householder is the most praised.
- 102 Who is related to whom in this world and what is there to be obtained by an object here? Every creature is born alone and dies alone.
- 103 & 104 Just as a traveller bound for another place halts on his way at a particular place and leaves it the next day, even so a man in his journey of life lives in the abode of a father or mother for a while and even as the traveller never thinks of the place where he has stayed after he leaves it, a man who separates from his parents after their death should forget them.
- 105 Those who violate established conventions, who commit sinful acts will not be respected but censured by the world.
- 106 A man's conduct will reveal his lineage, valour and purity or otherwise of his thought and action.
- 107 & 108 To pretend to be virtuous when there is none, to pretend to be pure when really one is not, to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to ring promiscuously with all against decrees — all these are to be condemned.

- 109 As is the King so are his subjects. If the King is sensuous his subjects will also be like-wise.
- 110 Ancient Government was one of truth and mercy. Truth was the principal factor as the Universe rests on truth.
- 111 Gods and Sages regard truth as the best virtue. One given to uttering only truth at all times obtains Eternal bliss.
- 112 Just as people are frightened at the mere sight of a cobra, so are they when they see a liar the best virtue is truth and paradise is also rooted in truth.
- 113 God is but Truth; and all virtues follow Truth. Everything is of truth and there is nothing higher than Truth.
- 114 Gifts, sacrifice, penance and Vedas – all depend on Truth. Therefore we must ever follow Truth.
- 115 He who is truthful rules the world here and attains heavenly bliss after his death. He who is not truthful, though he may support his family here, verily goes to Hell after he dies.
- 116 The Gods and the forefathers do not bestow the appropriate fruits for the religious rituals done by those who are not truthful but fickle-minded.
- 117 An untruth emanates from mind, tongue and body, because the mind thinks of it,

the tongue utters it and the body translates it into action.

- 118 Kingdom, fame and name, and wealth await a truthful man and follow him even after he quits this world for the other. Therefore one must ever be wedded to truth.
- 119 One must live this life exercising control over the senses and spend the time by willingly doing righteous acts after diligently distinguishing what is right and what is wrong.
- 120 Agni, Vayu and Soma are now Devas, because prior to their becoming so, they did righteous acts when they were in this world and as a consequence of their having done so now enjoy an enviable status.
- 121 The Wise say that Truth, Virtue, fortitude, kindness, sweet-words Reverence to Gods, Brahmins and guests lead to the portals of Heaven.
- 122 The Brahmins, realising the truth of these, practise them with one heart and therefore confidently expect to go to Heaven after their death.
- 123 He who pretends to be arthodox but entertains ideas false and contrary to Shashtra is verily, a hypocrite and therefore deserves to be condemned.
- 124 A thief, an atheist or a Bauddha, and one who believes only in Perception and Materialism,



are all heterodox; and such persons are unworthy of association even for a moment.

- 125 The wise attain Paradise and enjoy eternal bliss there, the fruition of their many virtuous acts in this world. They lived happily here and they have happiness even in the next.
- 126 Therefore the sages are wedded to Dharma, and desire association only with the good; they are charitable, do not trust others not above censure and are therefore respected and great.
- 127 A woman goes to the worlds of Bliss if only she cheerfully serves her lord wherever he may be, living in beautiful cities or suffering in the forests, and whatever he may be, a sinner or saint.
- 128 The husband is the God for a worthy wife be he a wreck, or be he sensuous or poor.
- 129 For a woman there is no penance greater than devotion to her husband.
- 130 That king who, taking a sixth share of the produce as tribute from his subjects, does not protect them as his sons verily commits a heinous sin.
- 131 That king who without being indolent takes  
& care of his subjects as he would his near and  
132 dear ones, enjoys a long lease of glorious reign and afterwards goes to Brahmaloaka where he is adored by Brahma.

- 133 That king who rules his subjects in strict conformity with the established laws and looks after the hermits in the forests, obtain in return a fourth of the fruit of their Dharma.
- 134 Three evils emanate from desire; viz :—uttering falsehood, adultery and causeless enmity, the latter two being greater sins than the first.
- 135 Through Dharma, wealth and prosperity (pleasure) are obtained. Through Dharma anything can be obtained. Dharma pervades the whole Universe.
- 136 That everlasting happiness can be obtained only by the proper observance of prescribed rituals and subjecting the body to all sorts of trials consequent on such observances and not by leading an indolent and easy-going life.
- 137 It is in the nature of women even from the beginnings of Creation that they please their husbands when the latter are prosperous and discard them in their distress.
- 138 It is also in their nature to possess a fickle mind as the evanescent lighting, a cruel heart as sharp as arrows, and a mind as fleet-footed as an eagle or as swift as the wind.
- 139 It is a common belief in the world that men take after their mothers and not their fathers but Bharata had proved otherwise.

- 140 A person, though he may be the ruler of the three worlds will be short-lived, if he is tyrannical and cruel.
- 141 He who commits a sin actuated by greed and desire and does not realise it, does not live long to enjoy the fruits thereof, even as a cameleon seeks its own death by swallowing the hailstone.
- 142 The cruel sinners discarded by the world, even though they might attain prosperity, do not live long enough to enjoy them but perish soon.
- 143 The wicked cannot escape the fruition of his sins at the appointed time, even as the seasonal flowers blossom only at the appropriate seasons.
- 144 Truly great men of prowess and valour do not make a vain boast of their capacity.
- 145 A greedy king addicted to sensual pleasures and who acts at his sweet will and pleasure is shunned by his subjects like cremation fire.
- 146 A king who fails to attend to his duties personally hastens his downfall and his plans are frustrated.
- 147 People will discard that king who does not make good and proper use of his envoys, who does not keep up his engagements and who is always dependent on somebody, even as elephants discard miry rivers.



- 148 Kings with no independent power of judgment, who do not properly rule their kingdom and who are dependent on others ultimately recede into oblivion as a chain of mountains submerged in the ocean.
- 149 Kings are said to be far-sighted because they could easily visualise the distant calamities with the aid of spies.
- 150 If a king is ruthless, stingy, indifferent, proud and arrogant, his subjects will not come to his rescue in his times of distress.
- 151 A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin.
- 152 A king, who fails to do things at the proper time and is fool-hardy, is deposed in the end when he is comparable only to a blade of grass.
- 153 Even dry twigs, cocoanut shell and dusty sands are sometimes useful. But a king dispossessed of his kingdom cannot be useful even to that extent.
- 154 A deposed king though capable, is as useless as a cast-off garment or used garland of flowers.
- 155 That king alone who is discreet, erudite, self-controlled, grateful and who obeys the divine law, can rule his kingdom long.

- 156 That king is verily worshipped by his subjects, who though physically asleep is mentally awake and does not indiscriminately punish or reward them.
- 157 Honey-coated words there are ever so many people to say. But bitter, though benevolent Truth is rarely spoken, much less listened to by any.
- 158 Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes.
- 159 There is no sin more heinous than kidnapping the wives of others.
- 160 Many virtuous persons perish with their families for the sinful acts of others, merely because of their association with those sinners.
- 161 Kings are supposed to possess the five qualities of the Gods – Agni, Indra, Soma, Yama and Varuna viz., sharpness, prowess, beauty, chastisement and cheer.
- 162 A king though given to sinful ways must be checked by his good ministers. If they do not, they deserve to be chastised.
- 163 If a king is prosperous his ministers will obtain Dharma, wealth, fame and all other things they may desire.

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- 164 If, on the other hand, a king is wicked and given to sinful ways, contrary will be the result and the subjects will also perish.
- 165 Righteousness and victory depend upon the ruler. So in spite of all odds, it is obligatory (on the part of the ministers) to see always that the king does not swerve from the path of virtue.
- 166 A king who is tyrannical, rules against the wish of his subjects, and who has no control over his senses, cannot rule his kingdom long.
- 167 Ministers who by their evil advice persuade the king to be tyrannical over his subjects perish along with him, even as do the unskilled riders perish along with their swift horses when riding along an uneven road.
- 168 Same as 160.
- 169 A king who mercilessly punishes his subjects and does not care for their welfare is akin to a wolf taking care of sheep.
- 170 The unfortunate whose end is near will not listen to the good advice of well-meaning friends.
- 171 If one intent in achieving an object, does not delay in securing the same and luckily accomplishes his desire is classed among the talented.



- 172 It is in the nature of women all over the world to be vicious, fickle, and sharp-tongued and to sow seeds of dissension among friends.
- 173 A sinner does not reap the consequences of his sins forthwith. They explode like time-bombs, even as a harvest is reaped long after the seeds are sown.
- 174 The king is verily a receptacle for righteousness, desire and wealth. So all actions, virtuous or sinful ultimately affect the king.
- 175 Nature cannot be altered. Therefore wicked nature cannot be set right by any amount of example or precept. Wealth does not long reside in the abode of the wicked.
- 176 Men must carry only so much heavy load as he can carry and must eat only so much food as he will be able to digest.
- 177 No sane man will do such actions as will not bring him Dharma name and fame but which may simply involve waste of labour and energy.
- 178 Even Brahma, the Lord of all the worlds, dare not do an unrighteous act and face the unpalatable consequences.
- 179 The courageous when they resolve to do a work successfully see it through in spite of obstacles.

- 180 Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before.
- 181 Persons possessing the rare and noble qualities of honesty, prowess and helpfulness exist among all created beings inclusive of the animal kingdom.
- 182 An action which does not yield the expected result must be done over again to produce the desired object.
- 183 Nothing will be of use in producing the desired result as perseverance; nothing is impossible of achievement for him who does not give up perseverance.
- 184 A courageous man is not at all perturbed even in times of distress, loss of wealth, or calamity or even when he is to lose his life. He will always be level-headed.
- 185 A man who is pusillanimous gets himself drowned in the ocean of sorrow, losing his senses as an overladen boat in the sea.
- 186 Persons who allow themselves to be overpowered by grief do not thrive; they also lose their strength.

- 187 Gold and silver, garments and ornaments are said to be common and indivisible property among the noble and the virtuous.
- 188 A friend must at all cost be given a helping hand, be he rich or poor, happy or miserable, sinful or blameless.
- 189 It is but meet that one sacrifices his wealth, happiness or even his life if need be for the sake of a friend.
- 190 In times of prosperity or adversity a friend is the sole resort.
- 191 He is indeed a murderer of the fetus in the womb, who kills a drunken man, a lunatic, or a man who is sleeping and weaponless.
- 192 Chivalrous warriors prefer to give up their ghosts to not accepting the enemy's challenge for a duel.
- 193 Control over the senses external and internal, patience and virtue, manliness and truth, valour and punishment of the wrong-doers are all the characteristics of a king.
- 194 Peace-making, winning over the enemies by generosity, patience, virtue, truth, courage and valour, and bringing the offenders to book are the primary characteristics of a king.
- 195 Justice and mercy, reward and punishment, are not to be indiscriminately exercised by kings at their whims and fancies.



- 196 Those who slay kings, brahmins and cows, dacoits, those delighted in teasing animals, atheists, and the younger brothers who marry while their elder ones remain bachelors — all these wend their way to hell.
- 197 A tale-bearer, miser, one who betrays a trusted friend, one who commits adultery with his preceptor's wife, — all these verily go to the worlds of sinners.
- 198 He is verily a proper king who possesses in him truth, statesmanship, reverence to great men, prowess and intelligent adjustment to time and place.
- 199 For those who do not transgress the righteous path — the elder brother, father and the preceptor, are all to be considered as fathers.
- 200 Likewise, the younger brother, son, and the well-behaved disciple are to be treated as sons.
- 201 The laws of Dharma are inconceivable and transcend the human power of imagination. All-pervading God who dwells in the hearts of all, knows what is right and what is wrong.
- 202 Seduction of a daughter, sister, and a brother's wife with criminal intentions is punishable only with death.
- 203 Even wrong-doers, if only they are punished by the king for their sinful acts, become

purified and attain the worlds of bliss on a par with the virtuous.

- 204 A thief punished or pardoned by the king becomes free from sin but a king who leaves wrong-doers scot-free goes to hell.
- 205 A king who punishes the wrong-doer and he who is punished for his sins, both eventually obtain bliss and are not censured.
- 206 All created beings reap in the other world the fruits of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.
- 207 Grieve thyself; where is the need to grieve for others. Pity thyself; where is the time to pity others. Who is to grieve for whom when every one possesses the bubble-like body ready to burst at any moment.
- 208 Too much familiarity or too much reservedness with all is bad. Therefore seek the golden mean.
- 209 A woman who loses her husband, though she may be the mother of many children and possess agricultural wealth and riches, is still called a widow.
- 210 None can alter the decrees of Fate.
- 211 The All-Powerful is the root cause of everything in this world. It is He that controls the destinies of men and their actions.

- 212 None is master of himself and he cannot act as he pleases. God guides and controls everything according to its destiny.
- 213 God's actions are controlled by none but Himself. He is unalterable, imperishable and cannot be influenced.
- 214 God is impartial. He cannot be conquered by valour. He has no friends or relations to be influenced by. He is the root-cause of all and is wholly independent of everybody.
- 215 Our actions controlled by Him are like time-bombs and all our virtue, happiness and prosperity blossom at the time appointed by Him.
- 216 A chivalrous man feels grateful for the help he gets from others and does them a good deed in return; but an ungrateful wretch is disdained by all.
- 217 He is the dreg of humanity who fails to render a promised help to one who had previously done him good and who seeks his help in adverse circumstances.
- 218 He is the greatest among men who keeps up his promise, be it easy or difficult to fulfil.
- 219 Even vultures disdain the corpses of those who while alive, were ungrateful to their friends who rendered them valuable and timely help.
- 220 Great men do not exhibit their anger in the presence of women.



- 221 Prosperity, virtue, and happiness are ruined by drink. Drink leads a man to ingratitude and results in the loss of his friends and wealth.
- 222 A man overpowered by lust does not heed time and place nor does he think of his own prosperity and virtue.
- 223 That king who possesses good traits, who is born of a respectable family, who is sympathetic, who has self-control, who is grateful and truthful, is respected all over.
- 224 That king who, deviating from the right path, does not fulfil his promise to those that helped him is the worst imaginable tyrant.
- 225 By uttering a falsehood to secure a horse one commits the sin of killing a hundred horses, and by uttering a lie to secure a cow one commits the sin of killing a thousand cows. But by speaking a falsehood before a high-souled man, one courts one's own ruin as well as of those near and dear to him.
- 226 Of all the inners, he is to be hanged who shows ingratitude to his friends who helped him in his distress.
- 227 Expiations there are for certain kinds of sins such as the murder of a brahmin, drinking, theft, and failure to perform religious rites; but there is no redemption for ingratitude.

- 228 The Almighty has pre-ordained every occurrence in this world.
- 229 None will be so apathetic as to refuse a request when politely made.
- 230 One should never be disheartened at any time. Loss of courage leads to miseries and ultimately kills a man even as an angry serpent kills a boy.
- 231 A presumptuous ambassador who thinks too much of his capacity and intelligence brings ruin to his master by mishandling even simple affairs, and failing to adopt the course of action decided upon by the council of ministers.
- 232 Matters of whose fruitful results one is sure fail to fructify (end in failure), if they are entrusted out of time and out of place to a tactless ambassador, even as darkness is dispelled by sunrise.
- 233 Mind is the cause for the diversion of all senses leading to good and evil acts.
- 234 Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results.
- 235 Whoever does anything with enthusiasm rarely fails to achieve his object.
- 236 For women there is no jewel more valuable than their husbands.

- 237 Wretched indeed is the life of us mortals who alternately experience happiness and misery. Man experiences pleasure when he is all-happy and feels sorry when misery befalls him. They are indeed blessed who are beyond the grip of weal and woe, because they have controlled their senses and are ever in the enjoyment of eternal bliss.
- 238 It is too true that creatures die only just at their appointed hour not a minute too soon or too late.
- 239 However unfortunate and miserable a man may be, he is sure to see happy days if only he lives his full span of life of a hundred years.
- 240 Fate does not discriminate the joyous rich and the miserable poor. It drags all alike hither and thither as if by a rope.
- 241 Great men when they undertake to do a thing never relax but will see it through in spite of all odds.
- 242 Peaceful methods of persuasion are of no avail in the case of Rakshasas. Those who roll in opulence cannot be tempted by bribes. The policy of divide and conquer cannot succeed in the case of the powerful. The only method that may be successfully tried under such circumstances is to resort to brute-force.



- 243 He who is entrusted with an errand should do it in such a manner that it is not in conflict with the previous ones and at the same time see that it serves some future purposes also.
- 244 To achieve an object, however trifling it may be, one cannot depend on an only method. An intelligent man will find out divers ways and means of attainment.
- 245 A man who has done both good and bad deeds cannot enjoy the fruits therefor simultaneously. He will enjoy for his good deeds and suffer for his sins only by turns.
- 246 They are the blessed who by their wisdom can control their anger even as water subdues a conflagration.
- 247 What will not an irate man do? He will even murder his own preceptors and shower all kinds of abuses on the virtuous.
- 248 One who loses his temper loses his power of judgment as well. He is insensible to right and wrong. He does not know at that time what he is doing or speaking.
- 249 Even as a serpent casts off its old skin by its effort, should a man cast off his anger by his forbearance. Then alone can he be called a man.

- 250 A servant entrusted by his master with some difficult task is considered to be the best among men when he executes not only the same but does some thing more unasked which would be beneficial to his master.
- 251 A servant who, entrusted by his master to do a certain act, does it well but does nothing more though he is capable of doing is considered to be an average man.
- 252 A servant though capable of achieving anything does not do even his master's bidding is considered to be the worst among mankind.
- 253 One should not feel dejected even if one's desired object is out of sight or lost. Mental affliction dispossesses a man of his courage and valour and is the root cause of his ultimate ruin.
- 254 He is the best among men who commences to do an act after mature deliberation with his friends and relations and relies on Providence for the successful result.
- 255 He who is wholly self-reliant and begins to do an act moving along the right path is a second rate man.
- 256 He who recklessly begins to do an act without any forethought or discrimination of right and wrong nor consults anybody in the matter is the worst among mankind.

- 257 The decision unanimously arrived at by the ministers in consonance with the Laws of Dharma is deemed to be the very best.
- 258 The decision unanimously arrived at by the ministers but with great difficulty and after a heated controversy falls under the category of 'Second class'.
- 259 The decision where there is no unanimity of opinion among the councillors even after a stormy debate and which is not conducive to the prosperity of the state is the worst that can be imagined.
- 260 When an object cannot be obtained by the three lawful means (viz:—Pacification, Gift and Alienation) only then resort should be made to physical force.
- 261 Physical force succeeds only against the callous, those who are too good to offer resistance, as well as those stricken with misfortune.
- 262 Adultery with the wives of others not only shortens one's life and brings on shame and ruin but also leads one to the committal of fresh crimes.
- 263 A king who acts with a judicial frame of mind is sure of success and never repents afterwards.
- 264 Thoughtless and indiscreet actions not only do not succeed in the end but are often fraught



with danger even as the sacrificial offerings kept in polluted vessels.

- 265 He is indeed fool-hardy who thoughtlessly acts at first and then considers over the pros and cons of his actions.
- 266 The fickle-minded however strong they may be are easily conquered by their opponents, even as the swans cross the inaccessible Krouncha Mountains by making a hole in their crevices.
- 267 He who, being in the midst of an impenetrable jungle frequented by the wild denizens, does not drink the honey easily available at hand is to be considered as foolish.
- 268 A minister interested in the welfare of his king should well consider over the relative strength of the king and his adversary and having found out by mature deliberation the equality, inferiority or superiority of the enemy's strength, take stock of his own position and advise the king accordingly to act upon.
- 269 One can live with a sworn enemy or an angry venomous cobra but not with one with friendly pretensions serving the foe behind the screen.
- 270 It is the characteristic of kinsmen all the worlds over that they ever rejoice at the fall of their own kith and kin.

- 271 It is also the characteristic of kinsmen to slander their own leader and advisor, abuse the learned and the righteous-minded and humiliate the chivalrous among them.
- 272 Kinsmen are always apparently friendly with a cruel and deceptive heart underneath. In times of trial they shine in their true colours and cut each other's throat.
- 273 Of all the fears, those are the worst that emanate from the kinsmen.
- 274 Fortune in the midst of cows, self-control among brahmins, fickleness in women, and fear in kinsmen may be seen all over.
- 275 Friendship with the unworthy cannot be deep-rooted, even as waterdrops do not stick on to a water-fed lotus leaf.
- 276 Friendship with the ungrateful does not last a minute even as a drone deserts the flower after extracting the honey therefrom.
- 277 Friendship with an unbecoming man will be courting one's own disaster even as an elephant throwing dust on its own head after a clean bath.
- 278 Friendship with the unrighteous will not bear good fruit, even as a summer thunderbolt does not bring on a drop of rain from the heavens.
- 279 Persons nearing their end by the efflux of time do not pay heed to the admonitions of friends.

- 280 Although one is under the grip of the All-mighty God, the annihilater of all the created beings and is nearing one's own end, one cannot be neglected by others even as we cannot be silently watching a burning house.
- 281 Even the strong and the chivalrous and the heroes of the battlefields come to grief when their stars are in the descendent even as causeways of sand (give way to torrents).
- 282 One can count upon the support of friends, hill-tribesmen, traditionally loyal military forces and even that of the hirelings but one should scrupulously avoid the proffered help of an enemy.
- 283 One should not be wholly guided by the advice of a single friend, good and intelligent though he may be. The advice of other interested friends should also be taken into account in times of stress.
- 284 (In times of war) there are deceitful spies roaming about under the guise of guileless persons, watching for the loops-holes of the enemy to enter and cause havoc. This is fraught with grave danger.
- 285 The good and bad aspects of a resolution should be carefully discussed before action is taken thereon. If there is a prospect of anything good resulting therefrom, action



might be taken. Else it should be abandoned.

- 286 One cannot be entrusted with anything without previous credentials; but one's capacity can be understood without giving one an opportunity to display one's talents. (These two are inter-dependant and hence impracticable.)
- 287 It is impossible to fathom the depths of other's hearts. Clever and intelligent questions can only elicit clever and intelligent answers but not with any approach to truth.
- 288 A guilty man cannot freely roam about without fear of detection.
- 289 However much a man may put on airs to cover up his bad intention within, his physiognomy will betray him and he will be easily detected in his true colours.
- 290 Benevolent advice given by well-wishers is taken by the good and their clan; but they are suspected by the wicked. This is a general law.
- 291 Even at the risk of losing one's life, an enemy who surrenders himself in the midst of others for protection, must be protected at all cost, the more so by one versed in the Sastras, whether or not the former can wait for it.
- 292 Tranquility, patience, straightforwardness, pleasing conversation — these qualities, noble

though they may be, are considered as defects by ignoble persons.

293 One who extolls oneself, a cheat, a merciless man, one who goes to all and sundry, one who shows indiscriminate leniency to all — all these are highly popular among the common folk.

294 Endurance, pacification and gift are of no avail in dealing with the ungrateful persons. In such cases deterrant punishment alone will bring about the desired results.

295 A king versed in all the administrative lores, who can intelligently discriminate the right from the wrong, reigns supreme and effectively brings the enemies under his thumb.

296 A king should wage war with his enemy only when he has a superior military strength; but if his strength is on a par with that of his adversary he should make peace with him.

297 During Krita-yuga Virtue conquered Vice; but when the latter domineers over the former, the advent of Kali-yuga is clearly manifest.

298 A villain commits a heinous crime dragged by his fate with the consequence that his whole family suffers on that account.

299 The truthful and the virtuous are never afraid of death.

- 300 Fate is invincible and there is nothing too heavy for it (to drag).
- 301 An unsightly facial metamorphosis sets in on the bodies of those whose souls had departed.
- 302 One who puts the cart before the horse maddened by his wealth, is indeed short-sighted unable to differentiate the right from the wrong.
- 303 Any action done out of time and out of place brings on adverse results, even as sacrificial offerings kept in polluted vessels.
- 304 That king is in keeping with the times who in consultation with his ministers classifies his duties under the three heads (viz :— major, routine, and minor) and discharges them at the appropriate time adopting any or all the five methods.
- 305 A King who resolves to do an act in accordance with the rules and regulations after consultation with his ministers and friends is considered to be a good administrator.
- 306 A King who seeks Dharma, Artha and Kama & (Virtue, material wealth and sensual desire)
- 307 either jointly or severally at the time allotted for each viz., morning, noon and evening is within his limits and will be prosperous. But a king who ignores the best of these three viz., Virtue, and indulges in the last



viz., sexual happiness, is good for nothing and all his learning is a huge waste.

- 308 Liberal gifts, kind words, separation or aloofness, and exhibition of physical strength are the four-fold means to be adopted to achieve an object after careful discrimination of time and place.
- 309 A king who, acting on the advice of his ministers, seeks after Dharma, Artha and Kama at the specified hours will never be in distress.
- 310 A king who cares for his own welfare resolves to do or not to do a particular act after mature deliberation with his councillors lives long in happiness along with them.
- 311 Ignorant and uneducated councillors who are akin to animals often offer wrong advice even in vital matters. They should be avoided.
- 312 A king intent on the prosperity of the state should not listen to the unhealthy advice of ministers not versed in the laws of virtue and statecraft, as they would lead him in the mire.
- 313 Impudent fellows who give wrong advice under pretext of doing good and thereby bring disaster are to be carefully examined and shunned from the board of advisors.
- 314 Wicked ministers often intrigue with the enemies and bring on positive ruin to their masters.

- 315 Dishonest councillors offering evil advice to their masters under the garb of well-intentioned friends can easily be detected after an intelligent conversation with him.
- 316 A king who without any forethought listens to the advice of an incapable and roguish minister only gives a loop-hole to his enemies even as birds find loop-holes in the Krouncha Hills and get their passage through.
- 317 He who knows the danger ahead and does not care to be on his guard brings on disastrous consequences and is soon dispossessed of his station in life.
- 318 All actions done here, good or bad, lead to heavenly bliss or hellish tortures beyond, though it is equally true that similar actions yield the same resultant benefit in a different form even for the wicked.
- 319 The actions that result in Dharma and prosperity and those that bring Adharma and adversity — these four are equally good in their own ways, though at times they fail to produce separate results due to extraneous causes.
- 320 People strive to do actions which will bring the desired results here and hereafter. Even those who strive after sensuous happiness attain worthy achievements.

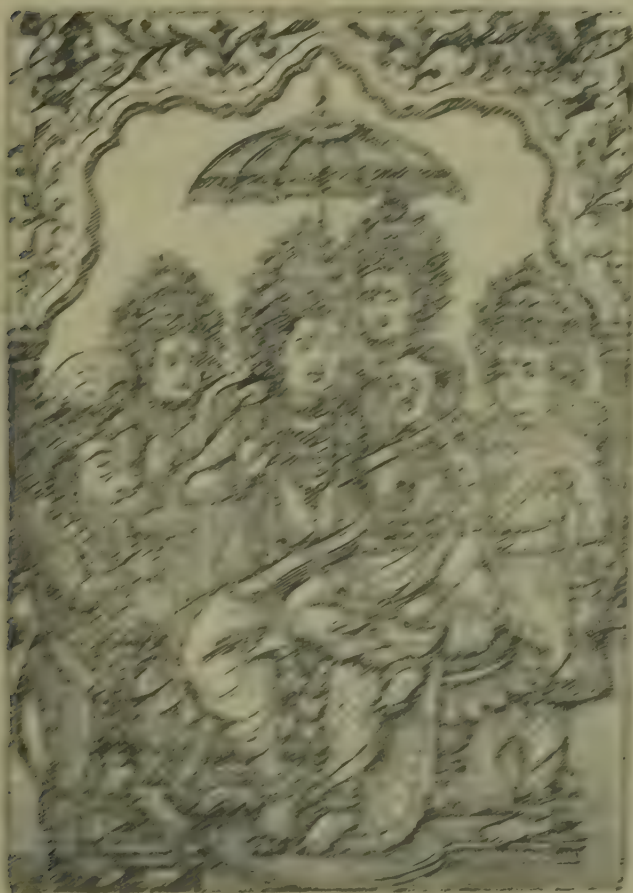
- 321 Friends and relations flock only to him that hath wealth and riches and he that commands a good bank balance is considered as a gentle man and a scholar.
- 322 A wealthy man is praised as valiant and intelligent and is considered lucky, possessing all the virtues.
- 323 A wealthy man seeking after Dharma and prosperity will succeed at all cost but a poor person hunting after prosperity will find it difficult to attain.
- 324 Wealth is the root cause of every kind of joy and desire, vice and virtue. anger and self-restraint.
- 325 It is possible that a stranger may possess fine qualities; whereas a relative may be devoid of them. All the same the latter is preferable to the former.
- 326 He who deserts his own clan and joins the enemy is in the end slain by the latter as soon as the latter is triumphant.
- 327 Robbing others of their wealth, seduction of other's wives and distrust of one's own friends, are considered as three great sins hastening one's downfall.
- 328 No purpose will be served by carrying enmity even beyond the grave.



- 329 The decrees of fate cannot be altered by wealth or free-will, valour or behest.
- 330 A wrong-doer cannot escape the dire consequences of his action. He has to suffer for his sins at the approach of the inevitable hour.
- 331 He that does good is rewarded and he that commits sin is punished.
- 332 The god of Death never approaches any one without assuming some form or other.
- 333 Fie upon all the transient regal splendours.
- 334 Chaste women do not shed their tears in vain.
- 335 Great men do not retaliate the wrongs done to them as they care more for the maintenance of their dignity and character.
- 336 To err is human.
- 337 Neither houses nor garments, neither ramparts nor veils, nor the royal paraphernalia can protect a woman. Her own chastity is her shield of strength.
- 338 Royal women do not veil their faces (1) at the time of their bereavement from those near and dear (2) when their state is in danger (3) in the battle-fields (4) at the time of self-choice of their partners in life (5) during the performance of rituals and (6) during their marriage.

- 339 Who will not be lured by the tempting royal splendours consisting of cavalry, elephants and chariots and all the enjoyables of a mighty kingdom.
- 340 A help in need brings on friendship and harm leads to enmity.

*—\*—\*—\*—*



SRI RAMAJAYAM.

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ம-ந-ந-ஸ்ரீ T. ஸ்ரீனிவாஸ ராகவாசாரியார் அவர்கள் சித்தூரில் ஸ்ரீமடம் ஸமஸ்தானம் விஜயமாயிருந்த காலத்தில் ஸ்ரீ மஹாஸந்நிதானத்தில் ஸ்ரீமத்ராமாயணத்தை உபந்நியஸித்தார்கள். இவர்கள் செய்யும் உபந்நியாசம் ஆஸ்திகர்கள் அனைவரும் அவசியம் கேட்டு ஆனந்திக்கக் கூடிய அரிய பலவிஷயங்கள் அடங்கியிருப்பதோடு சொற்சுவையும் சரியான ஹேதுக்களுடன் விஷயங்களை நிரூபணம் செய்வதும் எவர் மனதையும் கவரக்கூடியதாயிருக்கின்றது. இவர்கள் இந்த ஸத்விஷய உபந்நியாஸத்தை வெகு ஜனங்கள் கேட்டு ஆனந்திக்கச்செய்து ஸ்ரீபகவத்கிருபா பாத்திரர்களாக வேண்டியதென்பதாய் ஸ்ரீமஹாஸந்நிதானத்தில் அநுக்கிரஹிக்கிறார்கள்.

( By command of His Holiness. )

Despatched,  
30th Mar, 1932.

C. S. VISVANATHA IYER,  
Manager.

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The series of lectures on Valmiki Ramayana delivered by Mr. T. Srinivasa Raghavacharya of Chittoor in the Sri Ramakrishna High School Prayer Hall, Thyagarayanagar, Madras, during the last 10 days was concluded last night with the celebration of Sri Rama Pattabhishekam, under the presidency of the Hon. Mr. Justice K. S. Krishnaswami Iyengar.

In the course of these lectures, Mr. Acharya gave a full and scientific analysis of the lays of Valmiki, dealing with the forest universities of ancient India, the social and political organisations of the early Aryans, the reign of *Paduka* and the principles of *Saranagathi* and Sanatana Dharma so ably advocated and lived by Sri Rama and the other great souls that lived with Him and under His guidance. The lecturer vividly brought out the fact that the Ramayana was a galaxy of characters with a rare combination of idealism and realism.

Mr. Justice Krishnaswami Iyengar said that the Ramayana offered guidance for our daily lives and expressed appreciation of the lecturer's selfless task in its propagation.

Dewan Bahadur K. S. Ramaswami Sastri spoke in high terms of Mr. Srinivasa Raghavacharya's scholarship and erudition and added that every time he heard his discourses, he found the latter expounding some new points and imparting a touch of freshness to them.

Mr. Justice Krishnaswami Iyengar presented the lecturer with a gold medal, being a gift from those who attended his lectures.

“ THE MADRAS MAIL. ”

*Dated 12—4—1937.*

*(Bangalore, 11—4—1937.)*

An inspiring and erudite discourse on Valmiki Ramayana, with copious references and quotations from Kamba Ramayana, was given by Mr. T. Srinivasa Ragavachariar of Chittoor, at the Sri Anna Vasanthi Sangam Hall, Bangalore Cantonment, this evening. The very large gathering of scholars and devotees, among whom was a sprinkling of ladies, listened with close attention to the discourse.

This evening's formed the first of a series of ten discourses to be delivered every evening. The speaker explained that the Mangala Sloka in Valmiki Ramayana contained not only the fundamentals of the seven Kandas but also the enunciation of the basic principle of the ultimate union of the *jeevathma* and the *paramathma* as dwelt upon in detail in the Mundakopanishad.

He proved from internal evidence from Valmiki Ramayana that the difference in age between Sri Rama and Sita was only a few months and not several years as is generally believed.



சென்ற 10 தினங்களாக ஸ்ரீராமநவமி மஹோத்சவத்தை முன்னிட்டு சித்தூர் ஸ்ரீமான் டி. ஸ்ரீநிவாஸராகவாசாரியாரால் மாம்பலம் ஸ்ரீராமகிருஷ்ணமிஷன் பள்ளிக்கூடத்தில் செய்யப் பட்டுவந்த உபந்யாசங்கள் நேற்றுபூர்த்தியாயின. நேற்றுமாலை ஸ்ரீமான் ஆச்சாரியார் ஸ்ரீராம பட்டாபிஷேகத்தைப்பற்றி சபையோர் மிகவும் ரசிக் கும்படியான விதத்தில், பாமரரும் எளிதில் அறியும் வண்ணம் உபந்யாசம் செய்தார்.

ஸ்ரீவால்மீகி ராமாயணத்திலும் கம்பராமாயணத்திலும் உபந்யாசகருக்கு இருக்கும் அசாதாரண பாண்டித்தியம் பெரிதும் பாராட்டப் பட்டது. முடிவில் ஸ்ரீமான் ஆச்சாரியாருக்குப் பொதுமக்கள் சார்பில் தங்கப்பதக்கம் ஒன்று தங்களது நன்மதிப்புக்கு அறிகுறியாக சன்மானம் செய்யப்பட்டது. எல்லா உபந்யாசங்களுக்கும் ஆண்களும் பெண்களும் திரளாகக் கூடியிருந்தனர்.

" DHARMARAJYA "

Dated 20th July 1935.

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Mr. T. Srinivasa Raghavacharya of Chittoor delivered during the months of June and July a series of lectures on Valmiki Ramayana under the auspices of the Lakshmipuram Association, Madras. Pattabhishekam was celebrated on the 14th instant, Dewan Bahadur K. S. Ramaswami Sastrigal, presiding. The **exposition** of the subject by the lecturer *was of a very high order and brought out very well the beauty, sentiments, and ideas of the poem by Valmiki. Mr. Srinivasa Raghavacharya's mastery of the important portions of the great epic is remarkable and the power of impressive presentation is as remarkable as his memory. He threw additional and valuable light on the much-debated episode about Vali vadam and Vibhishana Saranagathi.* The chairman complimented the lecturer on his **excellent performance and the public service** done by him by giving a clear presentation of Ramayana, and on behalf of the public **presented** the lecturer with **a gold medal** with the figure of Lakshmi embossed on it, which was the gift of the Association.

Mr. T. Srinivasa Raghavacharya of Chittoor, delivered this evening the third of the series of discourses on the Ramayana in the Sri Anna Vasanthi Sangam Hall, Bangalore.

He described, by reference to quotations from the works of Valmiki and Kamban, the devotion of Lakshmana and Bharatha to Sri Rama. While Lakshmana was an example of absolute and unalloyed devotion to Sri Rama, even at the sacrifice of those dear and near to Sri Rama and himself the devotion of Bharatha was of a different kind.

Mr. Acharya brought out vividly, with apt topical references, the principles of Hindu Sanathana Dharma as preached by Sri Rama and the sages who fill the pages of the Ramayana.

The life of Bharatha, he said, was the progress of a human soul stage by stage towards its final union with the Divine Soul or Paramathma.

Mr. Acharya then dwelt on the 18 famous verses known as Rama Gita in the Valmiki Ramayana, and explained how those verses were later expounded in greater detail in the 18 chapters of the Bhagavad Gita.

The social and political organisation of ancient India as revealed in Valmiki's verses, the benevolent autocracy known as Rama Rajyam and the principles of government in ancient India were also expounded.

Concluding this evening's discourse, Mr. Acharya said, the Government of Ayodhya with Sri Rama's Padhuka (sandals) as the emblem of sovereignty, was the most unique recorded in the world's history.



The Ramayana has for centuries been a source of instruction and inspiration, of solace and wisdom to all Hindus. In recent years, the opportunities available even to those who are interested in our religion to understand the true significance and inward meaning of several passages in the Valmiki Ramayana and of some of the incidents described in it have for one reason or another, become more and more limited. It is perhaps natural that expositions of the subject by English-educated Indians should make a more effective appeal to others similarly situated than exposition by our Pandits, in the time-honoured way. At any rate, they serve to create in the English-educated Hindu an interest and appreciation which may often prove to be the stepping stone to a fuller and deeper study.

Mr. T. Srinivasa Raghavacharya has for more than a decade been rendering a great service by delivering discourses on the Ramayana, in all parts of the Presidency. Their quality is sufficiently attested to by the fact that they have not merely received general public appreciation but also won high encomiums from great scholars like the late Kapistalam Swami and Sri Jagadguru of the Kanyakot Pith and from leaders of our society like Messrs. V. V. Srinivasa Iyengar and K. S. Ramaswamy Sastri and the late Professors Ramanujachariar and Sundara Rama Iyer.

May Sri Ramachandra, in His Grace, bless Mr. Acharya is the humble prayer of.

S. VARADACHARI.

V. V. SRINIVASA AYYANGAR, B.A., B.L.,  
(EX HIGH COURT JUDGE)

MADRAS.  
*12th August 1939.*

Sriman T. Sreenivasa Raghavacharya whom I had known from his boyhood has during the last several years blossomed into one of the finest exponents of Ramayana. His art may be accurately described as the art by which he conveys to the hearer or reader his own literary, artistic and critical appreciation of that wonderful epic in all the warmth, the keenness and the joy of his own intimate appreciation.

He has thus struck a new path of his own and developed, if I may say so, a new critical art. His is, of course, not the ancient method of reading each stanza and expounding its meaning. Nor is it the art of the Puranist, who sitting in the pial of a street house makes the text only a pretext for entertaining the audience with something lively and amusing. Nor yet is it the art of the Bhagavathar who merely tells the story in the stereotyped manner in which the main theme is the music and the story or exposition but an accompaniment. In a word, he is himself an artist expounding the art and beauty of the Ramayana.

As even in all arts the law of demand and supply operates, I can state without hesitation that Sriman Srinivasa Raghavacharya's art is the rare art of the scholar and the critical artist for the delectation of a cultured audience.

V. V. SRINIVASAN.

The Hon'ble Mr. Justice  
K. S. KRISHNASWAMI IYENGAR

Mylapore, Madras,  
*Dated 18th July 1939.*

It has not been my good fortune to have had many opportunities of listening to Mr. T. Srinivasa Raghavacharya's discourses on Ramayana. But the few that I have had, have been enough to impress me that Mr. Srinivasa Raghavacharya possesses a **a rare combination of knowledge and skill** in handling his subject, not often met with even amongst the professional exponents. **His method of exposition is specially attractive and impressive** and makes a strong appeal to modern minds. He has a **profounded knowledge of traditional interpretations**, but what is noteworthy is that he is able to bring to bear on his discourses a **freshness of outlook**, and an **attractiveness of manner rarely met with** even amongst the professional exponents. One wishes that there were many more of his type to interpret our ancient culture.

K. S. KRISHNASWAMI IYENGAR.



K. S. RAMASWAMI SASTRI,

DT. & SESSIONS JUDGE.

CUDDAPAH,

9—3—1932.

M. R. Ry., T. Srinivasa Raghavacharya delivered a series of lectures a few days ago here on the Ramayana. His exposition is characterised by an almost uncanny memory, a rare power of bringing out the beauty of sentiments and ideas in Valmiki's inspired poesy, and an admirable ability to supplement Valmiki's thoughts by Kamban's equally sublime poetry. His frequent flashes of humour and irony increase the effect of his delineation of moral and spiritual truths. Mr. Acharya is a great Ramabhakta, a master of the Ramayana and an able lecturer. We were all very much attracted by his learned and lovely presentation of the truths and sentiments contained in Valmiki and Kamban. He is yet young and in the height of his powers. I shall be glad to watch his career of social and spiritual service of his country and his community.

K. S. RAMASWAMI SASTRI,

*Dt. & Sessions Judge.*

PROF. K. RAMANUJACHARIAR,  
(RETD.) OF PACHAIYAPPA'S COLLEGE.

KRISHNA BAVANAM,  
*Cuddalore, N. T. 9th July 1936*

I have listened with considerable pleasure and profit to Mr. T. Srinivasa Raghavacharya's exposition of select topics from the Ramayana. He has a thorough mastery of the grand Epic and is familiar with every detail. His discourses have been lucid and interesting and always held the audience spell-bound. Not one of them would leave the hall until the Upanyasam was over. His thorough grasp of the philosophy profounded in the great Classic and his wonderful memory which makes him quote without effort are indeed remarkable and praiseworthy.

K. RAMANUJACHARI.

R. S SUBRAHMANYA AYYAR,  
SUB-JUDGE.

SIVAGANGA,  
15—4—1939.

Sri T. Srinivasa Raghavacharya gave a series of discourses on Valmiki Ramayana in connection with Sri Rama Navami, at Chingleput, in March 1939 in the Kodanda Ramaswami temple.

He has a facile and charming method of exposition. The presentation of the story with its settings is simply fascinating. It is not the usual pandit style that beats along trodden paths, that refuses to take note of the necessity for a change in social life with the changing of times, and that falls flat upon a discriminating audience. While dealing with particular incidents in the story, he is able to visualise and present them to the audience with a broad outlook, that pictures to us the past, the immediate present, and the possible future of the Hindu society. For doing this, he draws upon immense resources, such as the sentiments expressed in the Ramayana of Kambar and the sayings of Sankara and the Alwars. Here and there, he punctuates the discourses with bits of humour or irony (natural and not artificial), which go to set the story in better and finer relief.

May he live long and continue to render to the Hindu society the service which he has taken upon himself of social and spiritual regeneration.

R. S. SUBRAMANYAN.



In connection with this year's Sri Rama Navami celebration by the local Sri Ramakrishna Samaj, Brahma Sri T. Srinivasa Raghavacharya has been giving an exposition of almost all the chief and significant events in the life of Sri Rama during the last 10 evenings. I have attended all of them with immense pleasure and profit. His reasoned and eloquent expositions have been followed throughout with undiminished interest by all who formed his audience. His knowledge of the great Maharshi's epic is profound, and his numerous and ready quotations were relevant to his exposition of all his chosen themes. Finally, his manner of delivery was effective and clear to a degree rarely to be met with now-a-days and I am glad to be able to say that I fully believe that his explanations and exposition must have a spiritual value for all who care to enter into them with a genuine and sympathetic desire to derive practical and immediate benefit to themselves.

K. SUNDARARAMAN.

C. N. KUPPUSWAMI AYYAR.

NEGAPATAM.

B.A., M.L.,

4th March 1938.

DISTRICT & SESSIONS JUDGE.

I had the delight of attending the series of lectures delivered at Nagapatam by Sri Ubha. Ve. T. Srinivasa Raghavacharya of Chittoor covering the entire Srimad Ramayana. His lucid style and mastery of the language, his clear exposition of the 'Thathwarthas' and the 'Goodarthas' of various important passages in the text revealed his extraordinary mastery over the subject. His delineation of the mighty Epic as an exposition of the Great Dharma of 'Saranagathi' was not only interesting but very instructive. The large and varied audience of men, ladies and boys who thronged to hear his lectures and waited till the end each day disclosed how popular and lucid his discourses were. He combines in himself the ancient Pundit and the modern critic, and his quotations from other great works in support of the ideas dealt with in the Ramayana disclosed his wide learning. It is such expositions that appeal to modern India and I am glad he is rendering a very useful and necessary service to the community.

C. N. KUPPUSAMI AYYAR.

DR. M. KRISHNAMACHARYA,

M.A., M.L., PH. D., M.R.A.S.,

DISTRICT & SESSIONS JUDGE.

CHINGLEPUT,

1—4—1939.

To

SRI. T. SRINIVASA RAGHAVACHARYA,

Dear Sir,

It was indeed very kind of you to have spent a week with us to the detriment of your professional work, a selfless task for the benefit of a man and man's soul.

Your exposition of Valmiki Ramayana was not a mere narrative of the story such as would sound stale to a modern audience. It was a quick and exquisite resume of the tale, with an outer garb of erudite commentary—an aesthetic appreciation of situations and sentiments, human and divine enhanced in its merit by the citation of graceful words of eminent religious teachers with supreme relevancy in a manner that was at once impressive and devotional.

I wish you will live long and hale, to serve Rama and to make your hearers attain what all the 'Phalasruti' promises.

Yours sincerely,  
M. KRISHNAMACHARYA.



Brahmasri

T. SRINIVASA RAGHAVACHARYA, AVARGAL,  
OF CHITTOOR.

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We, the Public of Negapatam, pay our tribute of praise and admiration to your *beautiful and inimitable exposition* of the Great Epic Ramayanam.

You have, Sir, *in so short a period, indelibly impressed on us the essential truths by your comprehensive and masterly survey of the subject*, and your wide study of Sanskrit, Tamil and English has easily earned for you the name of Thribasha Praveena.

In token of our humble appreciation of your fine interpretation of Ramayanam, we beg to present this address on the Pattabhisekam day.

Negapatnam, }  
4—3—1938. }

THE PUBLIC OF NEGAPATAM.

## श्रीमद्वेदान्तदेशिक संप्रदायसुधास्वादिनी सभा ।

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अस्मदभ्यर्थनामनुरुध्य आदितः श्रीमद्रामायणसारं अद्भुतमु-  
पन्यस्तवतां केवलकथाभागकथनव्यग्रतामनादृत्य तत्रतत्र मधुस्यन्दीनि  
महर्षेर्वाक्यानि स्थलान्तरसन्दृढैरस्यैव वाक्यैः व्यक्तं व्याख्यातवतां,  
अभिनीतमानुष्यकस्य भगवतः श्रीरामस्यातिमानुषं वृत्तं अत्यन्तपरत्वं  
चादरेण महर्षिणा व्यञ्जनया निबद्धमनेकत्राविष्कृतवतां, वालि-खर-  
ताटकावधेष्वपि श्रीमतो दाशरथेर्धर्मैकनिष्ठतां विश्वामित्रसमागमनिदानं  
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विशदं परिशीलितवतां, तत्रतत्र श्रीपादुकासहस्रादिप्रकृष्टग्रन्थप्रामाण्येन  
परिष्कृतार्थानां अत्रभवतां विमर्शसरणिं दैवभक्तिं लोकज्ञतां आचार्य-  
संप्रदायप्रावण्यं चात्यर्थमनुभूयामन्दानन्दभरितमस्माकमन्तरङ्गम् ।

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